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The First General Assembly of The South India United Church.

A Report of the Assembly held in Madras July 25, 26, and 27, 1908.

Prepared by the Secretary.

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DELEGATES TO THE GENERAL ASSEMBLY

MINUTES

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CONTENTS.

	PAGES.
Addresses by visiting Delegates	7—15
Confession of Faith	4
Constitution...	5
Corresponding members	15
Declaration of Union	3
Discussion	45
Letter from S.I.T.C and Reply	40, 58
Letters from other Missions	15, 72
Miscellaneous business	47
Officer and Committees	7, 47, 57
Pension Scheme for Pastors	41, 59
Public Meetings, addresses, etc	16—30, 48—56
Reports of Committees,—	
Boundaries of Church Council	... 16, 41, 62
Federal Union	46, 60
Order of Service, etc.	... 16, 40, 59
Organization	... 15, 58, 61
Reports of Indian Missionary Societies	41—45
Resolution in honor of Dr. Chamberlain and Dr. Duthie	39
Resolution on Loyalty	47, 62
Resolution of Thanks	48
Roll of Delegates	1
Sunday Services	31—39

Report of the First General Assembly of the South India United Church.

The first General Assembly of the South India United Church met in the Davidson Street Church in Madras at 11 A.M. on Saturday the 25th of July 1908. The following delegates were present,—

General Union of South India United Churches.

Cuddapah District Union.

Roll of Delegates.

Rev	G. H. Macfarlane	... Cuddapah.
,,	R. W. Ross, B.A.	... Jammalamadugu.
Mr.	Isaiah A. Cole	... Jammalamadugu.

Canarese Provincial Council.

,,	S. S. Devadasa Appa	... Jammalamadugu.
Rev.	E. Herbert Lewis	... Bellary.
Mr	J. P. Cotelingam, M A.	... Bellary.
,,	K. Yohanappa	... Rayadrug.
,,	B. Shuddappa	... Bellary
,,	Ratnappa	... Bangalore.

Travancore Church Union.

Rev.	I. H. Hacker	... Martandam.
,,	W D. Osborne	... Attingal.
,,	H. Hewett	... Trivandrum.
,,	I. David	... Quilon.
,,	K. P. Thomas	... Trivandrum.
,,	C. Sathianathan	... Nagercoil.
,,	M. Nallathambi	... Thittuvillai.
Mr.	Paul Daniel, M.A.	... Nagercoil.
Rev.	J M. Kesari, B A.	... Trivandrum.
,,	S. Devasagayam	... Martandam.
,,	S. Vethamany	... Puttalam.
,,	A. Samuel	... Martandam.
Mr.	P Pithavadian	... Puttalam.
,,	N. H. Harris	... Martandam.

Madura Church Union.

Rev. J. P. Jones, D.D.	...	Pasumalai.
,, J. C. Perkins, B.A., B.L.	...	Aruppukottai.
,, Samuel Joseph	...	Aruppukottai.
,, Y. J. Taylor	...	Mandapasalai.
,, P. Vethnayagam	...	Sevalpatti.
,, F. Kingsbury	...	Pasumalai.
Mr. B. Sundram	...	Tirumangalam.
,, S. Chinniah B.A., L.T.	...	Pasumalai.
Rev. J. S. Chandler, M.A.	...	Madura.
,, D. S. Herrick, M A.	...	Madura.
,, E. P. Holton, M.A.	...	Melur.
,, G. P. Thangam	...	Madura.
,, Y. S. Taylor	...	Madura.
,, P. Asirvatham	...	Manamadura.
Mr. Peter Isaac, B.A , L.T.	...	Madura.
Rev. V. Santiagu	...	Battalaguudu.
,, A. Pitchamuthu	...	Silkuvarpatti.
,, G. N. Packianathan	...	Kodaikanal.
,, S. Vedamanikkam	...	Bodinaikkanur.
,, S. Isaac	...	Kambam.
,, Addison Hull	...	Dindigul.
Mr. P. Cross	...	Palani.
,, Y. Devasirvatham	...	Periakulam.
,, G. Joseph	...	Dindigul.
Rev. W. P. Elwood, M.A.	...	Dindigul.
G. S. Eddy Esq., B. SC.	...	Batlagundu.

South Indian Synod of the Presbyterian Church.

Presbytery of Arcot.

Rev. B. Thomas	...	Katpadi.
,, C. Whitehead	...	Arni.
,, J. M. Sundaram	...	Burakayalakota.
,, S. Cornelius	...	Vellore.
,, P. Arivanantham	...	Sekkadu.
,, J. H. Wyckoff, D.D.	...	Vellore.
,, W. Meston, B.D.	...	Madras.
,, L. B. Chamberlain, M.A.		Madanapalle.
,, J. H. Maclean, B.D.	...	Big Conjeeveram.
,, J. H. Beattie, M.A.	...	Chittoor.
,, H. J. Scudder, B.D.	...	Punganur.

Mr. V. Vethanayagam	...	Big Conjeeveram.
,, A. Arulappan	...	Vellore.
,, S. Santhosam	...	Chetpett.
,, J. C. Packianathan, B.A.	...	Chittoor.
,, N. Jothinayagam	...	Gudiyattam.
,, C. Lazarus	...	Arni.
,, N. John Kay	...	Chinnatippasamudram
,, John Bashyam	...	Pakala.

Presbytery of Madras.

Rev. P. B. Ragaviah, B A.	...	Madras.
,, Joshua Selvam	...	Ranippettai.
,, Michael Peter	...	Royapuram.
,, Meshach Peter	...	Vandivash.
,, Shadrach Shellam	...	Sriperumbudur.
,, C. Asirvatham	...	Orattur.
,, A. Andrew	...	Chingleput.
,, E. C. Scudder, M.A.	...	Tindivanam.
,, L. R. Scudder, M.D.	...	Ranipettai.
,, J. Stewart, M.A.	...	Madras.
Rev. W. Skinner, D.D.	...	Madras.
Mr. Y. G. Bonnell	...	Madras.
,, K. T. Paul, B.A., L.T.	...	Madras.
,, I. Samuel	...	Tindivanam.
,, I. David	...	Ranipettai.
,, T. N. Cunnusamy	...	Madras.
,, M. Samson	...	Yehamur.
Rev. M. Iswariah	...	Chingleput.

The platform was occupied by the presiding Officers of the two bodies uniting to form the South India United Church, and by delegates from other ecclesiastical bodies. After the hymn, "All hail the power of Jesus name," had been sung, prayer was offered by the Rev. Benjamin Thomas, Moderator of the South India Synod. Mr. J. P. Cotelingam, President of the General Union of Churches, then read the 17th Chapter of John and the 123rd Psalm.

After a few preliminary remarks Mr. Cotelingam read the following Declaration of Union :—

Declaration of Union.

"Whereas the Churches of the Madura and the Jaffna Missions of the American Board of Commissioners for Foreign Missions, and those of the South India District Committee and the Travancore Mission of the London Missionary Society, in their organized capacity as "The

United Churches of South India and Ceylon," on the one part; and the Churches of the Arcot Mission of the Dutch Reformed Church and those of the United Free Church Mission of Madras in their organized capacity as "The South India Synod of the Presbyterian Church" on the other part; have determined for the glory of God to unite organically into one body:

And whereas, in pursuance of this determination, the above two bodies have agreed upon a common basis of union which has been accepted by the Churches which they represent:

And whereas the General Assembly of the Presbyterian Church in India did at its meeting in Calcutta, December 28, 1907, resolve to release its Synod of South India in order to become a part of this Union:

Therefore, resolved that we, the duly appointed Representatives of the two above mentioned Bodies, under the authority vested in us by our respective ecclesiastical organizations, being assembled for the purpose of consummating the proposed Union, gratefully acknowledging God's guidance in the past, and invoking His blessing upon us at the present, do hereby constitute ourselves the Provisional General Assembly of the South India United Church; and that as such we adopt as our own the following Plan of Union and Confession of Faith:—

Plan of Union. I. *Name*:—The South India United Church.

II. *Object*:—To bind the Churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Indian Church, which shall present a united living testimony to Christ, and worthily represent to the world the Christian ideal.

III. *Confession of Faith,—*

Note—As the Confession is a human instrument, it is understood that persons assenting to it do not commit themselves to every word or phrase, but accept it as a basis of union, and as embodying substantially the vital truths held in common by the uniting Churches.

1. We believe in one God, who is a personal Spirit, the Creator, Sustainer, and Governor of all things, infinite in love, wisdom, power, holiness, justice, goodness, and truth. We acknowledge the mystery of the Holy Trinity—the Father, the Son, and the Holy Spirit.

2. We believe that God, who manifests Himself in Creation and Providence, and especially in the spirit of man, has been

pleased to reveal His Mind and Will for our salvation in various ways with ever-growing fulness, and that the record of this revelation, so far as needful for our salvation, is contained in the Scriptures of the Old and New Testaments which are therefore to be devoutly studied by all; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the supreme Authority in matters of faith and duty.

3. We believe that all men are made in the image of God, and are brethren. We acknowledge that all have sinned and come short of the glory of God, having in manifold ways offended against God's good and holy law; and that out of this condition no man is able to deliver himself.

4. We believe that, to save man from the guilt and power of sin, God the Father in His infinite love sent into the world His only begotten Son, who alone is the perfect incarnation of God, and through whom alone men can be saved; that the Lord Jesus Christ, through words of grace, and through His perfect obedience, even unto the death of the Cross, did reveal the Father; and by His life, death, and resurrection, did establish a way by which men may obtain forgiveness of sins and the gift of eternal life; that the Holy Spirit, the Lord, the Giver of life, maketh us partakers of salvation, enlightening our minds, convincing us of our sins, persuading us to accept Jesus Christ, and working in us the fruits of righteousness.

5. We believe that the Lord Jesus Christ has established a Church for the realization of the Kingdom of God, in which Church all who follow Him in sincerity are members; and that He entrusted to the Church the duty of making known to all men the Gospel of Salvation through His name. We also believe that He instituted the ministry of the word, and the Sacraments of Baptism and the Lord's Supper. We believe in the resurrection of the dead, and in a judgment through Christ whereby all shall receive according to the deeds done in the present life, whether good or bad.

Note 2: —The South India United Church reserves to itself the right to revise its general confession of faith whenever the consensus of opinion of the United Body demands it.

IV. *Constitution.*—

1. The South India United Church administers its affairs through Local Churches, Church Councils, and a General Assembly.

2. Local Churches.—A Local Church is a company of believ-

ers regularly organized and assembling statedly for public worship. Its officers are a Pastor, set apart by ordination for preaching the Gospel and administering the Sacraments, and Elders or Deacons chosen by the Church, who with the Pastor constitute the Session or Church Committee. To the Local Church belongs authority to manage its own affairs either by the whole body of members, or through its Session or Church Committee. It examines and admits persons to the communion of the Church; grants and receives letters of transfer and dismissal; exercises discipline; provides for the preaching of the Word and for the administration of the Sacraments when the church is without a Pastor; has the care of the Sunday Schools and of all evangelistic work carried on by the Church; and appoints delegates to the Church Council. So long as a Church has official connection with a Mission, the Mission has the right to appoint a representative on the Session or Church Committee.

3. Church Councils.—A Church Council is composed of all the ministers, and lay representatives of the Churches, within a defined district. To the Church Council belongs the oversight and care of the Churches within its bounds. It organizes, disbands, and recognizes Churches; ordains, installs, dismisses, and disciplines ministers; gives counsel and aid to churches and unorganized companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the General Assembly.

Each Church Council shall adopt its own system of Rules, it being understood that such Rules shall not conflict with this general scheme of union. Two or more adjacent Church Councils are at liberty to form themselves into a Synod for mutual help and effectiveness of work; or for similar reasons a Church Council may be divided into two or more Local Councils; but in either case the unit of representation in the General Assembly shall be the Church Council, and not the Synod nor the Local Council.

4. General Assembly.—The General Assembly, which shall meet once in two years, is composed of representatives, ministers and laymen, appointed by the Church Council, each Council being entitled to one minister and one lay delegate for every three regularly organized Churches. The General Assembly is the representative body of the South India United Church, and its counsellor. It assumes no authority *per se* over the Churches; but will consider references that come to it through and with the approval of the Church Councils. Its general duties are:—to advise regarding the organization and boundaries of Church Councils, and to decide all matters referred to it by such Councils; to co-operate

with the Missions in carrying on evangelistic and other Christian work; to unite in cordial fellowship all the ministers of the churches, and promote their intellectual and spiritual development; to tabulate statistics of the Churches and publish a biennial report; to devise ways and means for strengthening and advancing the interests of the whole Church.

NOTE:—*This Constitution may be amended by a vote of two-thirds of the Church Councils connected with the Assembly. An amendment must first be recommended to the Assembly by one or more Councils.*

The Declaration was signed by the Presiding officer and Secretary of each of the bodies thus uniting.

The United Assembly then rose and sang "Praise God from whom all blessings flow."

Election of Officers.

The election of officers and committees was then taken up, and the Rev. J. H. Wyckoff, D.D., was elected President, and the Rev. D. S. Herrick Secretary. At a later stage of the meeting Mr. J. P. Cotelingam was elected Vice-President. A list of committees will be found in the Appendix.

The Rev. J. H. Maclean, as Chairman of the Committee on Federal Union with other bodies, introduced the visiting delegates from other ecclesiastical bodies. The Rev. W. A. Wilson, D.D., of Indore, who was present as a representative of the Presbyterian Church in India, then spoke as follows:—

"Mr. President, Fathers and Brethren:—

Rev. W. A. Wilson, D.D.

You have referred, Mr. President, to the long journey I have had to make in order to be present at this Assembly. I may well regard myself in the line of Calvinistic succession; for in the letter to Cranmer on the matter of a general union of all the Reformed Churches he said, 'So far as I am concerned, if I can be of any use, I will readily pass over ten seas to effect the object in view; to bring the separated churches into one neither labour nor trouble of any kind ought to be spared.'

"I esteem it a great honour to have been chosen a delegate to convey the congratulations and good wishes of so great a body as the General Assembly of the Presbyterian Church in India to this first General Assembly of the South India United Church. I regard it as a great privilege to be present at this meeting to share in your joy at the realization of your cherished hopes, and at the

answer to your earnest prayers. Your joy indeed is a noble one, because of what this meeting stands for. It marks the triumph of the things that make for peace and strength and progress over the things that make for separation, discord, and failure. It marks, too, an onward stage in the march of the Kingdom of God in this part of India. I can assure you that the Assembly which I have the honor to represent rejoices with you on this occasion of your happily consummated union. In far away lands across the seas there are many who, on hearing of it, will rejoice likewise. Many eyes are looking towards India these days; and they will be gladdened by this sign of life and power among the Indian Churches.

"It is but right that I should tell you with what reluctance we agreed to the withdrawal of the South India Synod from our Assembly. We had come to know these brethren, to appreciate them, and to love them. We took counsel together, and we were greatly helped in the solution of difficult problems that confronted us in organizing the work of an Assembly so comprehensive as ours. We were sorry to lose them. Not that we were unwilling that they should unite with negotiating bodies here. We were prepared for that, we expected that, we wanted that; but at the same time we hoped that some way could be devised by which, while uniting here, they might still remain in connection with us. Elastic though the system of Presbyterianism is, it could not provide for this; and with real sorrow we had to resolve to let them depart. But it was in the hope that the separation will be only for a little time. We feel they are not lost to us, and that after a time they will come back enlarged and enriched, bringing with them the splendid inheritance that comes with this union. The door of the Assembly stands open to receive you all when you make up your minds to come.

"The Presbyterian Church in India has set its heart on a larger union of the Churches, and will patiently and preservingly labour to this end. It has succeeded in gathering together into one Church most of the scattered members of the Presbyterian family in India. It took nearly forty years to do it; and many who laboured and prayed for it passed away without seeing the fruit; but may we not think of them as seeing it now and rejoicing? As in the case of other true unions, we have found no cause for regret; but on the contrary we have found such advantages that we are now reaching out for a larger union.

"In doing this we are convinced we are seeking a worthy end; and we feel that we have the sympathy of a great many missionaries in all the Churches.

"It is to the credit, I might venture to say, of the great majority of foreign missionaries that they have not placed denominational differences in the forefront. It was inevitable perhaps that representatives of the various churches in the beginning of mission work should teach in the forms of theological thought to which they had been accustomed in their own land, and should organize their converts for work and worship in the manner they had found effective in the west. But now that the Christian Community has grown in numbers, in intelligence, and in self consciousness, they are beginning to ask, 'Is it not time to give it an opportunity of determining for itself the form of its interpretation of Scripture, and the mode of expressing its worship and devotion, and of carrying on its work, in harmony with the genius of the people, and suited to the social conditions of the country?' They are right in believing that, if the people are brought to know Christ, and to receive Him as their life, he will by his in dwelling Spirit and the word guide them in expressing their faith, and in doing their work in ways that may not be the same as our western methods, but which will be for them possibly a good deal more effective.

"We have the sympathy too, we think, in our endeavours, of most of the Indian Christians. When they do express themselves on the subject, it is for the most part in very unmistakable terms to the effect that they do wish to join in a National Church free from the peculiarities of the sects. The differences of denominations imported from the west have no special meaning for them, have little interest for them, and are not related to either their past or their future in any vital way. With the experience they have gained, if they are allowed to develop a system of church government for themselves, under the guidance of God's Spirit they may be found adapting to eastern conditions much that has been found best in the present state of things.

"Further, a united Indian Church would appeal to non-Christians in a way that divided churches cannot do; and it is an opportunity for the church, at a time when Indians are seeking a national unity, but unfortunately in the wrong region, to show that the religion of Jesus has power to unify people of every caste, colour, rank, and race, in one common aim for the betterment of mankind.

"But most of all we are encouraged to seek union by the conviction that we are working for the fulfilment of our Redeemer's prayer 'that they all may be one.' Whatever different interpretations may be put upon the meaning of the word "unity," it is agreed that it must be something the world can see, and something by which it can test His claims to be its heaven-sent Ruler.

"But what is the kind of unity we are aiming at? Let me say it is not mere external uniformity. That may exist, and nobody be any the better for it, but rather the worse. That you have in a frozen mass, or in a conglomerate of fragments cemented by some external bond, a unity that may mean only stagnation and death. Nor is it a forced union of incongruous elements, without affinity. A cat and a dog may get along fairly well, so long as they are not tied together.

"What we desire is an external unity visibly expressing the internal spiritual union that undoubtedly exists in the different branches of the evangelical churches. Efforts for church union have failed in the past, because they began from the wrong end. They aimed at spiritual union by striving to unite churches.

"But it seems to me that emphasis is in these days being more properly laid on spiritual unity as the first requisite. Spirit is the true organizing principle. It is the life in the tree or in the body that determines the form of its organization in its environment. It is the life of the spirit that alone will determine an outward form of any moral value, or of any power for work or for witness.

"Now we believe that there is in the churches of the present in all lands, home and foreign, a spirit of unity that is struggling to express itself. The recent unions formed, and those being negotiated, bear witness to it; and it is the part of wise men not to hinder, but to further in all legitimate ways the progress of this divinely impelled movement.

"What is the most effective way of bringing this inner unity into visibility? It seems to me that what is needed above all is the manifestation of the spirit of Christ by the churches in their relations to one another. The spirit of unity is more evident in the relations of individuals belonging to the different churches than it is in the relations of the churches themselves. It is gratifying to see members of the various denominations showing towards one another sympathy, tolerance, brotherliness, as they meet in social life, or in associations for co-operative efforts in Christian work. They respect and honor each other, and regard one another as loyal and obedient to Christ. But when they meet in an ecclesiastical capacity, how all this is changed! There are those who say to their fellows with whom they have taken sweet Christian fellowship, as they enter their pulpits, 'you may not give your message from this place'; as they go to Communion, 'you may not come here with me,' as if the Table were theirs and not the Lord's.

"What I would plead for is that churches should recognize fellow churches as possessing the same Spirit, and, in consequence, as constituents of the body of Christ; and their faithful members as indwelt by the same Spirit. This would lead to recognition of each other's members, discipline, and ministry, which would be a great step in advance of the present state of things. It would be a real and visible testimony of unity which would not only do much to save leakage in church membership, and bind all together with a new tie; but have a powerful effect in witnessing to the truth of our religion, and to the presence of our living Lord among his people, of whatever name.

"But among churches animated by the one faith which works by love, there should be not only fellowship in worship and work, but also self-sacrifice in one another's behalf. This does not mean that there need be sacrifice of principle or of truth; far from it. To sacrifice truth would be to give up that for which all unity is sought; and the price would be too great. But it does mean the sacrifice of pride, prejudice, personal preferences, perhaps interpretations of Scripture that are not warranted, and unfounded opinions in regard to traditional forms of worship and church polity. But to those whose aim is that of their Lord the giving up of non-essentials will be no sacrifice.

"Yet in some respects the giving up of traditions of sacred memory may be a trial. The great proof of love, human or divine, is self sacrifice; and the churches that would follow in the footsteps of their Lord must not hold back.

"Again I would express the gratification of the General Assembly of the Presbyterian Church in India at the union which is so auspiciously completed today. I would intimate also that it appointed a Committee of four for the purpose of negotiating with this church through a similar committee some kind of a scheme of union by which these two Assemlies may be brought into a close federal or other union.

"May the Great King and Head of His Church abundantly bless this union, and bind your hearts in an ever growing unity of spirit that shall give a new energy and increased efficiency to all your labour of love."

The Rev. J. Cooling.

The Rev. J. Cooling, Chairman of the Madras District of the Wesleyan Methodist Church, and the Rev. A. A. Thomas, Chairman of the Southern Synod of the same body, were introduced as delegates from that church. Mr. Cooling said in part:—

That Mr. Thomas and he came as representatives of the Wesleyan Methodist Churches in South India to convey to the Assembly their congratulations on the consummation of the union that had just taken place. They thanked God for the vigorous native churches that had been raised up in connection with the missions which had made this union possible. They rejoiced to note the attainments these churches had made towards self-support and self-government, and in the efforts they were making for the evangelisation of the Hindus around them. He said that his Wesleyan brethren had followed with great interest the steps which had led up to that Union that day. They had admired the way in which difficulties which to them as outsiders seemed insurmountable had been faced and overcome. And now that this union was completed, most heartily did they wish them "good luck in the name of the Lord."

But the attitude of their Wesleyan brethren towards this Union was not simply one of approval and of congratulation. This movement of the Congregational and Presbyterian churches towards union had already had an influence outside those churches. They as Wesleyan Ministers had been considering what ought to be their attitude towards it. The South India Provincial Synod of the Wesleyan Methodist Church, which consists of Ministers representing all their churches in South India, last January discussed this subject fully, and came to the following resolution :—

"This Synod, whilst feeling great sympathy with the movement for union among Churches in South India, is of opinion that they can best help the progress of the whole church in South India, by retaining their separate organization and by seeking closer co-operation with the uniting Churches through federation."

Mr. Cooling said that this was a resolution of the ministers of the Wesleyan Church, and that their laymen had not yet expressed an opinion upon it. He reminded the Assembly that the Wesleyan Church was a highly organized body, and said that their Churches in South India were an integral part of the Wesleyan Methodist Church of Great Britain, and that no definite steps towards organic union could be taken without the approval of the supreme governing body, their Annual Conference in England.

Mr. Cooling concluded by saying that he would not attempt to predict the future ; but, whatever might happen, the Wesleyan Methodist Church would never be the rival of the South India United Church, unless indeed they joined in a rivalry as to who

could most nearly attain to the mind of Christ, and who could do most to bring the multitudes of India to a knowledge of His Love.

Mr. Thomas also spoke in part as follows:—

The Rev. A. A. Thomas.

"Dear Fathers and Brethren,—I am desirous of taking this opportunity of thanking you for the great courtesy which has enabled us to be present at, and take part in, this memorable and historic gathering. I somehow cannot help feeling that in extending to us this courtesy you have done for us that which we have not deserved at your hands. I am exceedingly glad to be in your midst, in that my presence here gives me the opportunity of learning much about this Union that otherwise I could not have known. I am here as a learner, and I feel that I shall go away with a clearer conception of what this great step means than I could possibly have had otherwise.

"Nevertheless, brethren, I find myself in a difficulty as I endeavour to speak to you today; and my difficulty is this, that my official self, and the self that holds its own private opinions, are not wholly agreed. They seem to be pulling in opposite directions, and I cannot say that the experience is confortable. You have heard from Mr. Cooling that when this subject of Union was considered by the Wesleyans there seemed to be little likelihood that our very closely-knit organization would fit in with things in this Church which today begins its history. There was an article in the "Madras Mail" a night or two ago, giving some account of the steps you are today taking. It was signed "Unionist." Personally I too am a Unionist; but on the other hand there looms this closely-knit organization. I am a Unionist; for I do not see that it is advisable for us to import our 'aims' into the young churches of India. And further, brethren, I hold that we are *one* today. Our creed is one, our aims are identical, we serve the same Great Master, and we look for the coming of the same Kingdom.

"We Methodists congratulate you. We are glad, very glad with you; and I can assure you that you will ever have our prayers that the Union which today has been begun may be increasingly fruitful year by year, in the extension of Christ's Church in this land, and in blessing to every one who shall be privileged to work with you, and to belong to this united Church."

The Rev. J. B. Buttrick.

The Rev. J. B. Buttrick, representing the Methodist Episcopal Church in Madras, was next introduced, and said in substance,—

"This Assembly is making history today; and I regard it as a high privilege to be present as a witness of the transactions of

this hour. *Sympathy* is the least that a true Christian can and ought to give to the Christlike idea of *unity in the Church of Christ*. As Methodists we *heartily sympathize* with the Union Movement. We also look forward to one day being sharers in it.

"Meantime, first of all, Methodism might naturally be expected to *obliterate all its own divisions*. History bears evidence of the truth that when this is done the way is largely cleared for organic union with other bodies. Witness the Union of the four branches of Methodism in Canada consummated in 1883; and twenty-five years later union with the other evangelical bodies in Canada becomes a live and pressing question. Steps are tending in a similar direction in connection with the Methodism of England, and of the United States of America.

"Union, organic union, may and should be the ideal. For the Church of Christ is *one* in its living Head. Methodism is a section of that Church, as other ecclesiastical bodies are. *Its Principle* is *connexionalism*. Hence, *for the present* we must look forward no farther than to *Federation*. To this we are pressing on as a Church. I represent the South India Conference of the Methodist Episcopal Church, which is a unit side by side with eight other similar units in Southern Asia I represent part of the whole field; but in doing so, I also represent the whole. In South India we have a Christian Community of about 6,000; but we are 6,000 *amongst* a total Christian Community of more than 200,000!"

Mr. Buttrick said that in the Bishops' address at the Central Conference which met in February in Rangoon, a body which represents the entire southern Asia field, attention was called to the opportunity for federation and co-operation with other bodies, although organic *union*, so far as the Methodist Episcopal Church is concerned, appears to be somewhat distant.

Attention was also called to the overtures from the General Assembly of the Presbyterian Church in India, asking for the appointment of three representatives by the Methodist Episcopal Church to consult with three appointed by the General Assembly to consider jointly the whole subject of Church union.

He continued, "This was referred to a Standing Committee, which reported as follows: —

Resolution of M. E. Central Conference.

'Resolved, that as a general expression of the position of our Church in this field on the subjects of fraternal relations, organic union, and Church and Mission federation, we adopt the section of the Episcopal Address relating thereto. We would draw particular attention to the fact that in our economy

church and mission are so interrelated that to unite our churches but not our mission with others would require such radical reorganization as would amount almost to a revolution, demanding much time and attention, a task not lightly to be undertaken. Nevertheless, we so strongly favor early federation of the Christian forces on the field for united effort for the evangelization and Christianizing of this land, that we do hereby order a committee of three to be appointed by the Bishops, to confer with Committees of other bodies to consider the whole subject, with instruction to seek an early practical federation of the Christian forces in India, and the greatest possible measure of joint and common action in schools, literature, and other matters of common interest.'

"The Resolution was unanimously adopted, and the Bishops appointed the Committee of three therein ordered. This Committee has to consider the 'whole subject' of Union; and I trust that at the next session of the Central Conference in 1912 it will 'report progress.'

Rev. W. L. Ferguson, D.D.

The Rev. W. L. Ferguson, D.D., of the American Baptist Mission in Madras, wished the new Church all prosperity, and reminded the Assembly that among Baptists of various sections in India a movement towards union was being carried on which he hoped would be realized in a few years.

Letters read.

Letters were also read from the Rev. E. A. Booth of the Strict Baptist Mission in Madras, and from the Rev. J. Bittmann of the Danish Evangelical Lutheran Mission in Madras. After the close of the Assembly a most cordial letter was received from the Rev. I. Hermelink of the Basel Lutheran Mission, a copy of which will be found in the Apppendix.

Corresponding members.

By vote of the Assembly the representatives of other Churches were cordially invited to sit with the Assembly as corresponding members. It was also voted that the Assembly's Committee on Federation be instructed to invite these brethren to confer with it regarding the subject, and to present a provisional report at a later session of the Assembly.

Afternoon Session.

Committee on Organization.

The afternoon Session was opened with the singing of the hymn "My faith looks up to Thee," and the Assembly was led in prayer by The Rev. J. M. Kesari. The first subject for consideration was the report of the Committee on Organization.

This report was discussed and finally adopted. In order to put into execution the recommendations contained in the report, the President was empowered to appoint three persons, who, with the officers of the Assembly, should constitute a Provisional Executive Committee, whose duty it should be to nominate the standing committees of the Assembly.

The committees as elected by the Assembly after nomination by the Provisional Executive Committee will be found in the Appendix.

The next business taken up was the report of the Committee on the Boundaries of Church Councils. After considerable discussion the report was laid over until Monday.

Directory of Worship.

The Committee on a common Order of Service, and on a form for a letter of Approbation to Preach, presented a report on the former subject. In the discussion it became evident that a *form* of service, and not merely an *order* of service, was desired by the Assembly; and it was voted "that the Committee be instructed to prepare a 'Directory of Worship' containing a recommended Order of Sunday Service, with one or more specimen forms, and counsel regarding the conduct of public worship; together with forms which may be used in connection with the administration of the sacraments and ordination, and on other special occasions; that this Directory also be printed and submitted to the Church Councils, and presented for consideration at the next General Assembly."

Public Meeting.

At 6 o'clock a public meeting was held in the Davidson Street Church, the President being in the chair. After the singing of a hymn, a portion of Scripture was read and prayer was offered by the Rev. A. Andrew. The President then called upon the Rev. J. H. McLean to give an address describing the history of the Union Movement. Mr. McLean spoke as follows:—

History of the Union

"We have entered to-day on a road by which no Church, so far as we know, has as yet travelled; for though unions have been effected in India and elsewhere, this is the first time that the different Church polities which we represent have been actually fused into one. If any one ten years ago had predicted this union he would have been met with the query. 'Can this thing be?' Now that the union is accomplished we bow in thankfulness and say, 'What hath God wrought!' From our new starting point it is

well that we should look back on the converging roads by which we have been led.

"Although the negotiations for union were begun less than ten years ago, a preparatory work had been going on without which the subsequent rapid progress of the movement would have been impossible. This preparatory work was of two kinds. In the first place the idea of a United Church was in the minds of many. When missionaries came from distant lands it was natural that they should in the first instance organise churches after the pattern to which they had been accustomed. But as time went on the idea gained strength that however valuable such organisation might be as a temporary structure in which the young Church might live in the days of its immaturity, a time must come when the Church would be able to choose an abode for itself, and that when this time came it might no longer be necessary to keep to the denominational lines of the West. Similar ideas were at work in the minds of many Indian Christians. Although they were naturally attached to the Mission through which they had received the truth, and were ready to adopt the method of organisation to which the missionaries had introduced them, they yet could not help asking why it was necessary that Christians of different Missions should worship apart, although they might live in the same town. Thus the way for a union was being slowly prepared.

"It may be noted in passing that without the interest in the movement on the part of missionaries on the one hand, and of the pastors and members of the Indian Church on the other, nothing of any value could have been accomplished. It was natural that a considerable share in the task of bringing about the union should fall to missionaries. The opportunities they had of fellowship and conference, and their knowledge of movements in other lands, made it natural that they should take the lead. But they could have done nothing had there not been in the Church itself a strong feeling that the course proposed was the right one, and on the part of some of these there was not only acquiescence but hearty co-operation. It must be remembered too that if missionaries have taken a prominent part in the effort, they have done so with no selfish motive. In the new Church they will have far less authority than many of them had under the old system. What they have done has been for the advancement of the Church to a condition of independence, in which it will increase, and the missionary decrease.

"In the second place, sundry attempts to effect a union had actually been made. As far back as 1883 a retired Bengal civilian proposed that the Presbyterian Churches in India should unite.

Two years later the matter was definitely brought before the Northern India Synod of the American Presbyterian Church by the Rev. Dr. Morrison; and a committee was appointed to correspond with the different Presbyterian Churches in India. As a result of this correspondence a conference took place at Allahabad in 1871; and six years later the Indian Presbyterian Alliance came into being. At first it aimed at bringing the Missions into closer fellowship rather than at effecting an organic union of the Churches. When the Alliance, however, met for the fifth time in 1899, it took definite steps with this latter end in view. It was probably induced to do so by pressure from the West. In the year 1888 the subject of union was brought before the General Synod of the Reformed Church in America by one to whom the union cause owes much—Dr. Jacob Chamberlain—and the Synod called upon its representative in South India—the Classis of Arcot—to initiate such measures 'as shall tend to bring together the Churches of the Presbyterian polity in India.' Later in the same year a conference of representatives of the Mission Boards of the Presbyterian Churches of the United Kingdom was held in Edinburgh. As the resolutions passed by this body give expression to a policy of which the union now effected is the latest outcome, it may be well to quote them in full. They are as follows:—

'1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the Home Churches, *i.e.*, self-supporting and self-governing, self-government naturally following upon self-support.

'2. It is desirable that Churches organised under the Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government, and that such Presbytery wherever constituted should as far as practicable include all the Presbyterian Churches within its bounds, by whatever branches of the European or American Churches originated.

'3. In the incipient stages of the Native Church, it is most desirable that the foreign missionaries should be associated with the Presbytery, either as advisers only, or as assessory members with votes.

'4. It is undesirable that Presbyteries of Native Churches should be represented in supreme courts at home, the development and full organisation of independent Native Churches being what is to be aimed at, whether these are founded by a single foreign Church, or by two or more such Churches.'

"It was soon evident, however, that the time for giving effect to these resolutions for India as a whole had not come. The diffi-

culties raised by distance and language seemed insuperable; and in some cases it was evident that the Indian Church was not ready for the measure of self-reliance which the plan involved. The negotiations accordingly were dropped for the time, but they were not fruitless. They formed another element in the preparation for what was afterwards achieved.

"Meanwhile an attempt was made in South India on different lines. In 1886 some Madras Christians, leaving the Churches with which they had been connected, combined under the title of the 'National Church of India.' The number that followed their example was small. The great majority preferred to remain in their former connection, and even those who were eager for union doubted if the end could be reached in this way. They felt that since all were not ready for such a step, the attempt to reach unity by a single leap must fail, and the new Church would simply become one of the sects. Subsequent experience has shown that progress is made by taking one step at a time, uniting those Churches whose doctrine and practice were most similar, and so proceeding gradually to larger unions.

"So much for the preparatory period. It was in the year 1899 that the threads that had been dropped were once more taken in hand. In the annual report published in that year the Foreign Mission Committee of the Free Church of Scotland included as an appendix an account of an organic union which a few years before had been effected between the Churches of two Missions in South China—the Dutch Reformed and the English Presbyterian. The situation in South India was so similar that the idea of following their example arose naturally. While the matter was still in the stage of informal conference, a further impetus was received from the South Indian Missionary Conference, which met in Madras in the beginning of 1900. Of this Conference co-operation was one of the keynotes; and the result was a deepening of the impression already made as to the desirability of taking immediate steps. The first to take formal action was our esteemed President; and the response was so ready that within two months of the close of the Conference a committee representing the American Arcot, Church of Scotland, and Free Church of Scotland Missions had met and applied itself to the two-fold task of leading the Missions into co-operation, and the Churches into organic union. As an aid to its work it had before it the constitution of the Church of Christ in Japan, a body formed a few years earlier by the union of the Presbyterians in that country. In less than two years a basis of union was agreed upon by the Missions and Presbyteries of the Arcot and Free Church Mission and secured the approval

of their home authorities. In the case of the Church of Scotland the scheme was approved locally; but the home committee did not at the time see its way to sanction more than the co-operative part of the plan. The other two Churches resolved to proceed, and the first Synod of the South Indian United Church was held in September 1901, under the moderatorship of Dr. Chamberlain. During the period of nearly seven years that have elapsed since the union there has been abundant evidence that it was God Himself who led us into it.

"The news of the resumption of negotiations in the South had the effect of stirring up some in the North who had been interested in the earlier movement. In the belief that the Churches might now be ready for what had formerly been considered premature, the Presbyterian Alliance resumed its meetings; and in 1904 the greater number of the Presbyterian Churches in the land united under the title of the 'Presbyterian Church in India.' Into this union the South Indian Synod resolved to enter, but on the definite understanding that if the way to a still wider union should open up in the South, while it was still closed in the North, the Synod should be free to enter the open door.

"Having traced the history of the union movement among the Presbyterians, we must now see what had been done among those whose ancestry, for the most part, was Congregational. The steps leading to the formation of the South Indian United Church were eagerly watched by members of the London and American Madura Missions. The idea of a wider union, such as has been now effected, was suggested; but it was thought best to let each of these ecclesiastical families complete its own union first. Accordingly, in 1903, a committee of representatives of the London and Madura Missions was constituted. In little over a year it had a scheme ready which was received with general favour. The union included not only Churches of the American Madura Mission, and the majority of those of the London Mission, but also the Churches founded by the American Board in Ceylon. In 1905 the first General Assembly met at Madura under the presidency of Dr. Duthie.

"Although the union movement had proceeded so rapidly, those most interested in it did not look upon it as having reached its end. As far back as 1902 informal colloquies had taken place with a view to wider union. In 1905 a joint committee met with a view to bringing into one the Churches of the London and Madura Missions on the one hand, and the South Indian Presbyterians on the other. It was found that each side would have to give up something. The Presbyterians would have to be

content with a simpler, and, to some minds at least, less adequate expression of their faith, and to a less centralised form of government. On the other hand the Congregationalists found that union was impossible unless they allowed to the body representing the Churches (the Church Council) an amount of authority incompatible with simple Congregationalism. In most cases the sacrifice was gladly made; and indeed some on both sides felt that the new basis was more suitable for the Indian Church than either of the systems it replaced. The negotiations lasted about two years; and the result was the scheme of union which has been ratified to-day. The Presbyterian Assembly, though reluctant to part with its Southern Synod, became convinced that the latter was taking the right course; and as the time for such a union for all India had obviously not come, it resolved to let the Southern Church lead the way, and accordingly handed over its Synod to be an integral part of the new Church.

"Thus in God's goodness we have been brought to where we now stand. Difficulty after difficulty has been removed. Difficulties still remain, both as to the working out in detail of our own union, and the further extension of the movement. But looking back on what has been accomplished we can look forward calmly and hopefully to the future."

The Rev. W. J. Hatch then delivered an address on "Movements towards Union in Great Britain and the Colonies." He said:—

"Mr. Chairman and Brethren,—

Mr Hatch's Address.

I have been asked to speak to you about Union in Great Britain and the Colonies. The question of union is very prominent at the present time. Never in the history of Christianity were there so many great men thinking on this subject. It is being discussed in the Cathedrals of England, and the Lambeth conference now sitting in London has the matter down for consideration.

"This movement towards Union is of most recent origin. Our fathers scarcely ever thought of it. The partition dividing the Congregationalist from the Wesleyan, the Presbyterian from the Baptist, was a permanent division unmovable by man; and hence the question did not come up for consideration in the councils of the people.

"It was that great Wesleyan—Hugh Price Hughes—a member of the most conservative of all the Free Churches, who first of all made this a prominent question among them. On February 20, 1890 an article appeared in the *Methodist Times* advocating Union among the Churches. Hugh Price Hughes became the

leader of the party of Union. The subject was taken up with much enthusiasm by many in the country. Hugh Price Hughes went everywhere speaking about it. Wherever he went 'Union among the Churches' was his subject. The Press took it up, and it was discussed from every platform in the land; and in 1896 the first really National Free Church Council met at Nottingham. Mr. Hughes was elected President. Congresses had met before in Manchester and elsewhere; but the Nottingham Council marks the true beginning of this mighty movement in England.

"This movement is therefore only twelve years old. It is a product of the last decade caused by a better understanding of one another, and a deeper, truer, knowledge of the mind of God and His Will concerning us. I want you therefore to remember that the men who began this movement were men who believed that, though we think differently, yet we could act together in the interests of the Kingdom of God. Our knowledge might be varied; but our Love could only be one or the same in Christ Jesus our Lord. They believed in *One* God, *One* Bible, *One* Saviour, and *One* Church; and that we ought to be united together in Holy Love and devoted Service to our King.

"There are many who will ask: 'What does this Union mean?' Does it mean that the Churches lose their freedom? Does the Union which has taken place in South India mean the loss of individual freedom? I am bound to reply, 'theoretically yes, but practically no.' A young man marries and thereby loses a certain amount of freedom; and so also does the young woman; but the theoretical loss of freedom is more than counterbalanced by the new life, energy, and love, welded together by the holy union of heart and mind and soul. So with this Union of the churches. There is no real loss of freedom, but a gain of mighty power and enthusiasm for the work of God in the land. Principal Henderson of the Bristol Baptist College once said that he did not think the Congregationalists and Baptists could unite, as he compared the Union to a marriage; and the Congregationalists and Baptists were too near of kin to be married. They were brother and sister. If this be so, then let us dwell together in the one household of the faith.

"In England and the Colonies there are two great movements, two great forces at work. There is one movement towards *organic* union. There is another movement towards *federal* union. There is a great difference between these two, though both are inspired by the same Spirit, and both lead *finally* to the same goal. Let me first speak of *Organic Union.*

"On October 31, 1900, the United Presbyterian Church of

Scotland and the Free Church met and became organically one body, one church, one people, under one government, holding one form of doctrine. Formerly these churches had stood apart. The one had nothing to do with the other; but this union has bound then together; and now there is one organization, and one polity; and the United Free Church of Scotland has now a membership of over 500,000.

"In 1907—not a year ago—another union took place in the historic Wesley Chapel, City Road, London. The Bible Christians, the United Methodist Free Church, and the Methodist New Connexion, which had been separate organizations, were organically united into one Church. These three Churches have a membership of over 165,000; and it has quickened them into more devoted service and love for their Lord and King. These five Churches represent the movement towards organic union; and it will have a stimulating effect on the whole of the country.

"There is, secondly, the other and larger movement towards *Federal Union.* This movement is broader, though not so deep. The Federal Union includes Churches in the Colonies, and some which differ in doctrine, but which are one in their service for God and love to man. It was Federal Union which Hugh Price Hughes advocated, which he succeeded in attaining in no small degree, and which is now represented by the National Free Church Council of England and Wales. The Federal Union of the Church means the bringing together of all the Free Churches which believe in the Divinity of our Lord and Saviour Jesus Christ, and uniting the people in their common service for God. It allows perfect freedom to the individual Church. The church may hold any doctrine in harmony with the Divinity of Jesus Christ. Its forms of government are not in any way interfered with, and it is independent with regard to its inner life and work. For national purposes and for common objects the Churches are one; and so this Federal Union has been formed to give expression to this oneness of life and purpose of the Free Churches of the country. During the past year eighteen new Councils were formed in England and Wales and were federated with the National Union; and now the total stands at 918, representing over 2,100,000 communicant members. Meetings are annually held, and great enthusiasm prevails.

"This movement towards Federal Union has now become world-wide. In Australia the Anglicans are discussing the basis of Union with the Presbyterians; and if this takes place, where will the movement end?

"At the great Shanghai Conference of 1907 this very subject

was discussed. The Conference was composed of 1200 picked men from the various missions—experts in their various spheres—men who had a profound knowledge of the Chinese people, and who were intimate with God. They passed unanimously a resolution which ran thus, 'This Conference recommends the formation of a Federal Union under the title.' 'The Christian Federation of China;' and I want you to note that there were representatives of the C.M.S., the S.P.G., as well as the other great missionary societies at work in that Empire. We are living in new times. A new day is dawning for the people of God. Henceforth we are not going to walk in units but we shall march forward in battalions to conquer the world for God. We have been content to meet together and sing, 'Let us shine, you in your small corner, and I in mine.' We shall have less of this spirit in future, for we shall come to feel that we belong to a vast army, one great Church with one Almighty Saviour as leader and King.

"Let us unite the Church of South India. For out of Federal Union a deeper Union will spring which shall fill the one Church of Christ with unity and concord and brotherhood.

'Like a mighty army moves the Church of God.
Brothers we are treading where the Saints have trod.
We are not divided: all one body we;
One in hope and doctrine, one in Charity.'"

The closing address was given by the Rev. J. S. Chandler on "Movements towards Union in America."

He said,—

Mr. Chandler's Address.

"Church union has always been a brewing in America. From the beginning the Episcopalians have longed to have other bodies accept the 'only true' ordination and unite with them. The Baptists likewise have offered the 'only true' baptism as a simple basis of union. The Presbyterians actually did unite with the Congregationalists in many places in 1801, whereby they eventually absorbed many Congregational churches, and made them over into good Presbyterian churches. The Congregationalists have always insisted on liberty; and that included liberty to unite with anybody they wished to. Some other denominations have even started uniting, such as the United Brethren.

"But the obstacles to organic union have hitherto counteracted to a large degree this hospitable spirit. Some of the obstacles have been co-existent with the denominations themselves, while others have sprung up at different periods of their history. The greatest obstacles to church union of the latter transient class

came from the Civil war, and from slavery, rending in twain the great Methodist and Presbyterian bodies.

"Happily now those special influences have been largely removed, and in fact all obstacles have been very much weakened. The Episcopal body has provided for the admission to its pulpits of ministers of other denominations, very cautiously indeed, but to the consternation of some of its clergy, a few of whom have in consequence joined the Roman Catholic Church. The change that has come over the Baptist denomination must be considerable when one of their deacons, Professor Phelps of Yale University, can write, as he did in one of the May numbers of the New York Independent, that he always did detest the doctrine of close communion, and that its practice had now almost ceased except in the churches of the South. The Congregationalists have for some time been striving to put in practice their liberty of uniting with others. One after another of the denominations of kindred spirit has been wooed, and each has practically said. 'This is so sudden! I will always be a sister to you.' And two at least of these 'sisters' are actually giving encouragement to the advances of rivals of Congregationalists. And while the Congregationalists have been a wooing the Presbyterians have accomplished a union with the Cumberland Presbyterians.

"Let us look at some of these movements in detail.

"The Cumberland Presbyterian Church was the offspring of the 'Great Western Revival of 1800,' which had its center in Kentucky. Of this revival an American writer says, 'It is regarded by some as one of the most important religious movements in the history of the Protestant Church of the United States, as it firmly fixed the people of the valley of the Mississippi in the Christian faith.' The Presbyterian Church had sway in the region, but could not supply sufficient pastors for the increasing congregations; so the Presbytery appointed lay exhorters, and some of them were licensed to preach. Then the Presbytery was divided, and the new Presbytery of Cumberland was formed, which proceeded to ordain two of the licentiates. All this was too much for the Synod and General Assembly, which called on these new appointees to submit to an examination before preaching any more or administering ordinances. They objected to their irregularity of procedure, and feared their alleged unsoundness in doctrine. The result was their separation and organization into the Cumberland Presbyterian Church. This church flourished throughout the century, and in 1905 had 186,000 communicant members. Since then negotiations that had been going on for a long time have terminated in the reunion of the smaller church

with the larger one, from which it had been severed for a century. The unfortunate influence of the great struggle in Scotland has been somewhat in evidence in this union, because of a few dissentients from the ranks of the Cumberland Church; but they have been overruled, and the union seems to be settled beyond recall. And yet, strangely enough, it has brought the Presbyterian Church face to face with the very difficulty that rent it in twain a hundred years ago. Many of the Cumberland churches have no pastors, and the problem of supplying them looms up large before the Church.

"The wooing of other denominations by the Congregationalists is quite a romance. Some years ago they were after the Free-will Baptists. This is one of the smaller denominations, and is confined mostly to New England. It owes its origin indirectly to the preaching of George Whitefield in the 18th century. It has always practiced open communion, and maintains the mission in Orissa. In 1905 it numbered 86,000 communicant members. The negotiations for union with the Congregationalists never went beyond fraternal greetings and kind expressions of feeling. Now this body are looking towards union with the large Baptist denomination.

"The next and most recent effort of the Congregationalists shows that they were so enamored of two sister denominations that they could not leave one for the other, and wooed them both together. These were the United Brethren in Christ and the Methodist Protestants.

"The United Brethren originated in the revival labors in Pennsylvania of two representatives of different churches, Rev. P. W. Otterbein of the German Reformed Church, and Rev. M. Boehm, a Mennonite. The German churches are said to have sunken into lifeless formality; and while these two men were engaged in enforcing experimental godliness, they met for the first time in a meeting in a barn. Mr. Boehm was the preacher, and his eloquence kindled a flame in the heart of the other, so that at the close of the sermon Mr. Otterbein embraced the preacher and exclaimed, 'We are brethren.' These words afterwards suggested the name adopted by the denomination that resulted from the labors of the two men. The new denomination has never presented any new doctrine, but has been distinguished mostly as an organization in which the ministry and people have equal power; and rulers hold office only by the authority and consent of the governed. Three years ago, when the Congregational body made up its mind to propose a union, the United Brethren had 256,000 communicant members.

"The Methodist Protestants are a younger body, and somewhat smaller, numbering 184,000 in 1905. This denomination was the result of a secession from the Methodist Episcopal Church in 1830 by members residing chiefly in Maryland, Virginia, and Ohio. The primary causes of this action seem to have been opposition to the episcopate, and the refusal of the Methodist Episcopal ministry to vest any authority in the laity. Holding these views, they adopted a form of organization similar to that of the British Wesleyans, and in all Church legislation and government admitted the laity to an equal participation with the clergy.

"Now, as Dr. Smyth, a Congregationalist, has recently been telling the Episcopalians, among the truths which have the consecration of American Congregational history are the common priesthood of believers, and the integral part and function of the laity in the Church. And these are the truths emphasized in the history of the two sister denominations. So what was more natural than for the Congregational body to exercise its liberty of uniting by proposing to them to become one with it. For some months before 1905 this union had been in the minds of the three parties, and separate committees had been formed to test the feelings of each party; but it was on the 20th of August, 1905, that a General Council of delegates from the three denominations was held in Pittsburg, Pennsylvania. Declaring by resolution that 'our first and chief business is to provide for the organic union of these three bodies,' the Council appointed three large committees, one on Doctrine, one on Polity, and one on Vested Interests, with equal representation from each body. These committees reported, and after much consideration the report on Doctrine was approved; that on Polity accepted as the basis for further consideration; and that on Vested Interests accepted as showing that there were no insuperable obstacles. A second General Council met for three days in Chicago in March, 1905, and unanimously adopted the 'Act of Union' reported by a special committee as embracing the conclusions of all the committees. This Act of Union contained a Declaration of Faith and eight Articles of Agreement, and seemed to be a satisfatory consummation of all the efforts for union. It was forthwith referred to the three bodies for ratification, and had been adopted by the United Brethren and the Methodist Protestants, when the Congregationalists, again exercising their liberty, declined to ratify. Thus, after a successful courtship, the wooing party declined to unite, but instructed its committee to continue the wooing with modifications.

"The reasons for dissatisfaction were not all clear. But there seems to have been a feeling on the part of prominent men, like

Dr. Gordon of Boston, that the cherished liberty of Congregationalists was to be abridged by the establishment of supervising and appellate bodies over the churches. There was also a feeling that the other bodies were not in close contact with Congregationalists, being found largely in regions where the Congregationalists were few, and that a more practical union could be formed with nearer bodies of Christians. 'This Union with bodies so far away is of secondary importance,' said Dr. Munger to me; 'the thing that I should like to see effected is a union with the Unitarians, from whom we should never have separated.' The advocates of union with the United Brethren and Methodist Protestants used the fact that they were strong where Congregationalists were weak as an argument for the union, and suggested that it would make the new denomination much larger than either of the three in its separate corporate existence. But that did not appeal to Congregationalists in general; they care much more for their liberty than for a large denomination.

"It was a disappointment to the able and earnest men who had worked so hard for union to have their plan fail of adoption by the very body that had originated the movement, and had sanctioned their approaches to the other bodies. But the general desire for some kind of a union was real, and the result was that they were asked to continue their efforts in the light of the objections that had been raised. For with the desire to unite was developed a determination that it should not be done at the expense of a division among Congregationalists themselves.

"Since then the Methodists have held their annual conference, and Dr. Mackenzie of the Congregational Committee on union was present to ask for the modifications desired by his denomination. He was received with due courtesy. But at the same conference appeared a strong committee from the Methodist Episcopalians, the parent body, inviting the Methodist Protestants to come back to them; and these were received with open arms. So it is practically settled that one of the sisters does not wish to be courted any longer by the Congregational body, being quite prepared to accept the advances of the Methodist Episcopal Church.

"The United Brethren, while not receiving the attentions of any rival, are not minded to modify the action which the combined committee had proposed, and which they had accepted; and will therefore let the question of union rest for the present.

"The result of all these movements seems to be failure. But it is not entirely so. The denominations concerned have certainly drawn nearer to each other as they have become better acquainted with one another. And if the Congregationalists, by trying to

draw the Free-will Baptists and Methodist Protestants into union with themselves, have helped the former to join the larger Baptist denomination, and the latter to unite with the still larger Methodist denomination, the result may be as helpful to the cause of church union in the long run, as if they had succeeded in the immediate object of their efforts. They will still go on rejoicing in their cherished right to join any other body, or to help separated parties in coming together.

"Another and more comprehensive movement towards union has been going on in Canada. This is also a movement between three denominations, one of which is the body of Congregational Churches. But in this case the Congregationalists, instead of being the largest of the three parties, is very much the smallest. The other denominations are the Methodists numbering 323,000, and the Presbyterians, who have something like half a million members, while the Congregational body contains about 50,000.

"Again, the emphasis in this movement towards union seems to be, not so much on the evils of denominational difference as causing unhealthy rivalries and waste of effort, as on the more positive advantages to be secured by union. Each denomination feels that each of the others has certain elements of strength that will be added to its own by the union proposed, and that therefore the gain will be equally shared by the whole united body. For this reason all proposals looking toward mere federation and co-operation have been decisively voted down; and they are strongly moving towards complete organic union. The *Congregationalist* of Boston reports that 'at the Presbyterian General Assembly in Winnipeg a vote in favor of organic union was carried by the great majority of 156 to 32.' At the General Conference of the Methodist Episcopal Church of the United States Dr Henderson of the Canadian Methodists represented his people, and said, 'The most important movement afoot in Canada today is the effort now being made to bring about the organic union of some of the leading churches of Protestantism.' 'There are not a few of the most practical men who are dreaming that the golden age will yet be partially realized in Canada, and when a new church shall arise in our country known as The United Protestant Church of Canada, in which Methodism, Presbyterianism, and Congregationalism will be blended in one.' We all wish these Canadian brethren Godspeed in bringing their splendid efforts to a full consummation.

"A broader union of churches than the movements towards organic union is the federation of different Christian bodies without changing their present status. Federations of limited numbers have existed for many years; but in 1905 there was held in

New York a conference of delegates from thirty denominations, representing a communicant membership of eighteen millions, to create a National Federation of the Christian Churches of the United States. The first Council of this great federation is to meet next December in Philadelphia. Each denomination is entitled to four members, and to one additional member for every fifty thousand communicants or major fraction thereof.

"Thus we see that there is a general desire among Christians to get nearer together. In the United States this spirit has resulted in organic unity only in the case of branches of denominations, and that too of branches that had been broken off and are now reunited. That is the natural way. If branches cannot unite with the parent bodies to which they are akin, their union with those not so near would hardly amount to much. So we rejoice in these reunions as signs of greater union to follow. And when we shall see the three great denominations of Canada actually one organic church, it will stimulate us to greater effort for the same achievements elsewhere.

"I have said that the Congregationalists held dear their liberty to join with others whenever the way opens. They are prepared to go a wooing even the most reserved of denominations, the Episcopal. Dr. Smyth has recently broached the subject of union with the Episcopalians in such an attractive way that the Bishop of Connecticut invited him to address the Episcopal clergy of Connecticut; and then the Bishop of New York invited him to do the same for the clergy of the Episcopal Church in his state. His position can best be indicated by quoting from his own words. He says, 'One Church is not to swallow up another; but what may be lacking in any is to be made complete in all.' 'The middle wall of partition between us has been the question as to our ordination. It is time for Christian reasonableness on both sides to find a way through or around that separation. I may urge that in the recognition of the ministry of other Christian bodies the Anglican Church, on the one hand, may reasonably expect them to receive from the Episcopate whatever it may deem necessary for the completion of their ordination; and, on the other hand, in consenting for the sake of unity to supplement their own ordination they should not be expected to deny the validity of their previous ministry.'

"In conclusion, let me call attention to some of the lessons to be learned from recent movements towards church union in America.

"The first is that it must grow out of an increasing knowledge of one another and love for each other as we all grow in grace

and in the knowledge of our Lord Jesus Christ. It is true that in the past men who knew and loved each other did not see eye to eye in religious matters, and separated from one another conscientiously. But these days are passing away; a new environment is surrounding us, favorable to fellowship in religious, as in other spheres of life. But a favorable environment will not unite our hearts together, and we can unite in our church life only as we realize our privilege of intelligent and loving fellowship in Jesus Christ.

"Another lesson is that the weakness of divisions and the unhealthy conditions of religious life under the rivalry of sectarianism, sad as they are, furnish too negative a basis for church union. The most sectarian spirit is often the loudest in lamenting the divisions of Christians; but it is impotent to heal those divisions. Church union must be founded on positive convictions and affection.

"Again, the prime condition of church union is the recognition by each body of Christians of the riches of the inheritance of every other body, and the joy of sharing that inheritance with the whole United Church of God. It is not sufficient that each denomination has a special mission to fulfil; it is because of this special mission and inheritance that each can contribute to a union elements of strength necessary for the perfecting of the church. The attitude of our Canadian brethren in this matter is full of promise and inspiration. We all need each other and can best help each other by uniting together in the name of our Lord. In the words of Dr. Smyth, 'Church unity, when accomplished, will be the supremacy of the whole over the parts, and not the supremacy of any part over the whole.'"

The meeting was closed with the benediction by the President.

Sunday.

On Sunday morning many of the delegates found opportunities for usefulness in the various churches in Madras, and it was evident that those who were responsible for services in these churches realised the opportunity afforded by the presence of the delegates.

At four o'clock in the afternoon the Assembly met again in the Davidson Street Church. After the opening exercises conducted by the President, the Sermon was preached by the Rev. J. C. Perkins from the text,

"Be of Good Cheer," (Acts 28: 11.)

Sermon by Mr. Perkins.

"These are favorite and characteristic words of the Redeemer. One of his offices was to inspire his followers with courage in a world that has another Prince. Before He came to the world, it was prophesied

of Him that He would 'have the tongue of the learned to speak a word to him that is weary,' and that 'He would not break the bruised reed nor quench the smoking flax.' The Bible seems to teach that His strange and unwilling work (Is. 28 : 21) is to discipline and chasten men; but that He loves to encourage, animate, and embolden them. As Jehovah in the Old Testament He is seen at His favorite business when He says to Israel, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; yea I will strengthen thee, yea I will help thee, yea I will uphold thee.' In the New Testament we see Him at His old and favorite task again when we hear Him saying to the sick of palsy, 'Son, be of good cheer;' to the woman who touched the hem of His garment, 'Daughter, be of good cheer;' to His terrified disciples as they see what they think is a spirit coming to them on the water, 'Be of good cheer, it is I, be not afraid;' to those who are depressed and disheartened at the thought of His leaving them alone in the world, 'Be of good cheer, I have overcome the world;' and lastly to the abused, beaten, and sorely tried man lying on the floor of the prison cell, 'Be of good cheer, Paul; as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.'

"In these addresses to different classes of disciples under different circumstances, we find that the Redeemer urges His followers to be of good cheer, whether their look is without, to the progress of Christianity throughout the world; or within, to the state of divine life in the individual soul.

"Consider then the subject,

"The state of the battle of Christianity is no cause for discouragement to the disciple of Christ. He is to be of good cheer, whether the world as a whole is viewed, or whether individual life is considered.

"In this age the disciples of Christ are liable to be staggered when they look out into the world and see the amount of iniquity and sin which is so plainly visible on every side. In our crowded cities in England and America, to the casual observer vice reigns, dissipation runs riot, and sin is everywhere in the ascendant. Out of the crowds how many are to be found in the churches, how many are numbered among His disciples? Not one-half of the population, not even one-third, perhaps about one-tenth; and if, this tenth is critically examined, 'if judgment begin at the house of God,' how many can bear the test? The Lord himself had only eleven true disciples in twelve; and the church of to-day cannot show a greater proportion.

"Look at the subject from another standpoint. Think of the

tremendous power of evil on the individual soul, and discouragement is bound to come at once. Take for instance the life of a young man in the midst of the whirl of the ordinary fast life of our cities. How much there is against his leading an upright honorable life! With tastes and appetites inherited and increased by inheritance from a score of ancestors; with opportunities for gratification on the right and left, with temptations from friend and foe,—from within and without,—it is little marvel that so many are drawn into the vortex. The wonder is that any escape the power and fascinations of the world, and are found among those who by patient continuance in well doing seek for glory, honor, and immortality.

"Go to the mission field, and in the midst of heathenism count the followers of the true God, or rather count the true followers of the true God, and the tempter will surely goad you with the question, 'Who has the best of the fight thus far, your master or myself?'

"Think of the contest that is going on at the present time, not between the church and the world only, but between the different parties within the church itself, over the composition of the Bible and over former beliefs; and listen to the mocking laugh of the unbeliever at the want of unity and concord among believers.

"So I might go on giving a pessimistic view, and at the same time giving nothing but what at intervals has been suggested to the minds of most of you. But at all such times the true disciple will not be surprised, discouraged, or alarmed; for in the midst of darkest surroundings the thought will come, 'World, do your worst, it's a losing game you are playing; for the Master has overcome the world, and bids us 'be of good cheer.' He not only uttered those cheering words, but His whole life showed that He never had a doubt as to the ultimate establishment of His Kingdom. Was He wearied perhaps with a profitless wrangle with the Pharisees, and tried by a dusty journey under the hot Syrian sun? Yes; but that was the time He said to His disciples, 'Behold I say unto you, lift up your eyes and look on the fields; for they are white already to harvest.'

"Did he weep over Jerusalem, its lack of faith, its rejection of Him? Yes, but it was over Jerusalem's loss that He wept, and not that He doubted the ultimate triumph of His cause; for it was upon that occasion that He said, 'I say unto you, many shall come from the east and the west and sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven.' Was he brought bound before the Roman Governor, deserted by all? Yes; but there is no faltering here; for to Pilate's question, 'Art thou a King, then?' he

answers, 'Thou sayest I am a King.' Search where you will throughout the records of the life of Christ, and no slightest indication can be found that he ever lost heart. Yet when He uttered the words, 'I am a King,' how much of a kingdom did he possess? It consisted in a small band of disciples who had followed Him during His short ministry on earth, and perhaps a few hundreds who had been impressed by His words and life, and had silently accepted Him as the Messiah. From a human standpoint it was not a very promising outlook for a kingdom. Still, he was satisfied; for he knew the power in the seed which had been sown, which even then was springing up, and which would continue to spring up after He had left the world. Wonderful words of life! The precious seed of the Kingdom! How little space they occupy, —only about one huudred pages in our Bible! Think of the pages upon pages of Shakespeare, Milton, and other great writers, and of their effect on mankind; and then think of the effect of these hundred pages recording the words and deeds of the Saviour, and truly we are amazed and exclaim, 'Wonderful, wonderful, wonderful!' They have changed nations and peoples. They have broken down barriers insurmountable. They have come into men's sinful, saddened, disappointed lives, and have purified, sweetened, and comforted them. They have been a seed bringing forth a perennial harvest.

"These words, 'be of good cheer,' though spoken for us all, were addressed to the first disciples. How little tangible success they had to encourage them, and how much faith was necessary in order that they might 'be of good cheer' when they found the empires of the world arrayed against this new religion of a despised Nazarene, when at almost the very beginning of their work one is stoned, another slain with the sword, many put in chains, *all* hunted and persecuted. Yet it was to this 'little flock,' and with the knowledge of what was to come upon them immediately upon His departure, that he said, 'Be of good cheer.'

"Moreover the encouraging words were not merely the product of an optimistic spirit. Whether it was with prophetic eye that he saw unto the future, or on account of His implicit faith in the promises of his father, He *knew* that, though His Kingdom commenced with a little flock among an insignificant and conquered people, with nothing of the pomp and ceremony so attractive to man, yet within three centuries it would replace the religion of proud Rome.

"Years roll on, and nation after nation, people after people, accept Him; and His followers number thousands, then tens of thousands, then still increasing millions and millions. He was a

Jew, He was in a humble walk of life, His disciples were ignorant men. But now the most civilized nations of the earth accept Him, and the most accomplished scholars of the age ponder over His words. *Truly* there was reason in His words, 'Be of good cheer.'

"When we look about us we see many evidences that, though there is another Prince in this world, there are forces constantly and untiringly at work threatening His downfall.

"The Word says that in the last days, 'bad men shall wax worse.' That is noticeably true; but at the same time it is also noticeably true that the disciples of the Lord were never so earnestly active in the propagation of the faith, never so determined to gain the victory, never so wholly consecrated to the service of Christ. If you will look on the dark side, look also on the bright side, and be of good cheer. If we must look at the dens of iniquity in some large city where hundreds are hurrying down to death; the next day look at a tabernacle such as Spurgeon's in London, where 5,000 people gather to praise God and listen to His word. If we will look at the faults and unsatisfactory life of some professing Christians, let us also remember the bands of disciples gathered together in conventions, conferences, or services for growth in grace and deepening of spiritual life. In former centuries, here and there was a single evangelist urging the masses to repentance, and Christians to greater attainment in divine life. Now in Europe and America, instead of one there are scores of evangelists, missioners, and preachers, going up and down the land spreading the glad tidings of the gospel. Say if you will that there is much worldliness in the church; yet also admit there was never a time when there were so many earnest Christians in the church, and such a desire for holiness of life and consecration.

"I do not believe in the least in the spirit of sacrificing the present age on the altar of an age gone by. How often we hear such expressions as, 'When I was young such things were not tolerated.' When we study biographies we find the same expressions made twenty-five or fifty years ago on the degeneracy of that age and the excellence of a generation or so before. The truth is that through all the ages the tree from that little seed has been growing, steadily growing, spreading its branches, and shading the nations. Perhaps a frost has nipped its leaves this season, or a branch has been broken by the storms of that season. Perhaps a dead twig is to be seen here or there; but do not allow these small things to blind your eyes to the grand and vigorous growth which is perceptible when the tree as a whole is viewed. Be of good cheer, you are on the winning side—'in *all things* we are

more than conquerors through Him that loved us.' Just as surely as night follows day, as harvest follows seed-sowing, will the time come when the earth shall be 'filled with the knowledge of the Lord.' Just as surely will the time come when 'the Kingdoms of this world will become the Kingdoms of our Lord and His Christ.'

"II. Study individual life and be of good cheer. In any branch or walk in life the attainments of the children of men always fall short of the ideals. Take the masters of art, and though the applause of admiring crowds may seemingly be all that could be desired, yet in the artists themselves, there is a subdued tone, a sad strain in the voice, showing a consciousness of an incompleteness, that, however much the spectator, the critic, or the friend may have approved, the ideal of the artist was far higher than the attainment.

"There is the same difference between ideal and attainment in the spiritual life. Perhaps in the first few minutes of the Christian life, feeling the joy of having escaped the entanglements of the world, and with exultation at having broken through the meshes of the net of sin; with an awakened love for Christ, and a new-found interest in the Scriptures, we do feel that all is well, that we are reaping a rich harvest, that our lives tally with the standards of the Bible, and our ideals are being realized. But at that time we do not know our own hearts; and God in mercy is not pleased to show them to us. He allows us to revel in our joy and misplaced confidence that the fight is over. During this stage of a young convert's life, how surprised he is to find apparently less zeal in an older disciple; how he questions as he hears in the prayers of his elders deep humiliating confession of sin; and he wonders how these things can be. The truth is, the young convert does not know his own heart. God in time will show it to him. These guarded expressions of love and abject confessions of sin in an older disciple do not show that he is more sinful than the younger, but that the older has got nearer the light, and that which is within has been revealed. Just as in a partially darkened room you see little or nothing of the particles of dust flying about; yet, when through the crack of a door or a window a sunbeam comes in, you see in it hundreds of particles dancing about; so, as God leads us on, and now and then sends a stream of light into some corner of our hearts, we stagger back at the sight and say, 'What! are such things in my heart?' And so, gradually more light coming, more deformity is revealed, and we are humiliated, and humbled, and talk more guardedly, and do not profess quite as much as we did; and our prayers contain more confessions of sin, more pleadings for purity and holiness.

"Or perhaps he allows us to fall like Peter, and an outburst shows that that which we thought was subdued is still there with power; and we say 'How could I so forget myself! How could I so dishonor the Master!'

"Yes, we all at such times, like Peter, truly repent. I do not wonder that he wept. I do not wonder that in after years and with greater experience of the deceitfulness of his heart before him, he wrote 'Grow in grace and the knowledge of our Lord and Saviour Jesus Christ.' During the years of his companionship with Christ he was the last man to admit that growth was to be expected. He knew it all and was ready to take a seat on the right or left hand of Christ; but after his terrible slip he was more cautious. So we are led to see how far we come short, and how much there is in us that is foreign to him; what a difference there is between the ideal set for us in the Bible, and our actual attainment; and what a hold the world has upon us. Seeing all these things we are very likely to become discouraged and to slacken our efforts. But to us at this stage the Lord's 'be of good cheer, thy sins are forgiven thee' can be of immense comfort to us. Remember that one of the first things He did after His resurrection was to encourage Peter; 'Go tell my disciples *and Peter*.'

"Remember, as Maclaren says, 'A leading characteristic of true growth in grace is a constant consciousness of imperfection. In all fields of effort, intellectual, moral, or mechanical, as faculty grows, consciousness of inefficiency grows with it. The more we know, the more we know our ignorance. The better we can do, the more we discern how much we cannot do. In the Christian life the same thing is true. Conscience becomes more sensitive as we get nearer right. The worse a man is, the less it speaks to him, and the less he hears it.' I am reminded of two great men in my own country. One was Jonathan Edwards, perhaps one of the brightest minds America has produced, and certainly one of the saintliest of men, who according to his biographer, was on his face before God, in abject humiliation and sorrow over something that the world would not even call a sin; whereas Benjamin Franklin, another man of great ability, but of little or no piety, after a sin heinous in the eyes of all, would write in his diary for the day, in Latin, 'I sinned again,' and dismiss the subject with a witty remark. The one lived in the presence of God, and the light revealed deformity; the other lived in the dark, and could see nothing spiritually. The one was like a brightly polished blade on which a little stain of dust was immediately conspicuous. The

other was like the same blade unpolished, on which a dozen more or fewer stains made little difference.

"It is difficult to encourage and to embolden. We preachers are always pointing out defects, and many lose heart and are discouraged and give up the struggle in sheer hopelessness. I would not have you for a moment cease to watch and pray. But do not, I beseech you, be more exacting with yourselves than the Master was with the twelve. How patient and considerate He was with those men, never expecting fruit out of season, nor ripeness until time had been given for growth. He gave them instruction as they could receive it, and then patiently waited for the fruit, though He knew that its development would take time, and that He would not see the ripened character until He looked down from heaven on the result of His work. Be of good cheer, He is waiting patiently for that development in you. Remember that we are in the school of Christ, and that we are advanced to higher grades as soon as we are ready for them.

"He is able to perfect the work. Remember that God is for us in our struggles with our lower natures and with the evil one. The tendency in us all is to do as Adam and Eve did when overthrown in sin, namely, to hide ourselves from God. The Word is laid aside as tasteless and unprofitable. Prayer is the last thing we wish to engage in; for it brings us into the presence of Him from whom we shrink, who we feel must be angry, if not disgusted, with us. Take a prescription that the writer has found wonderfully effective in recent years. Instead of running away from God when sin has been committed, run to him with such words as, 'Father, I have sinned; but Thou art for me in this battle with self; forgive, and help.'

"A gifted young man, a graduate of one of our Universities, became addicted to drink. Everything that could be done to save him was done by a kind and wealthy father, a loving mother, and devoted sisters and friends. But months and years went by without change. At one time in his career hopes were raised by the fact that for six months he went without drink. But one night he came staggering home after midnight and was received at the door by his father. Heretofore he had been quarrelsome and defiant; but upon this occasion he threw his arms about his father's neck, bursting into tears and saying, 'Father I can't help it.' What think you, did the father cast him out and forbid him the house? No! With infinite tenderness, he said, 'Never mind, my son, don't give up; we will try again;' and that father lived to see his son freed from the demon of drink.

"Is God less loving, less patient, less hopeful, less merciful than that father? Oh, do not wrong Him, but believe Him when He says 'A woman may forget her sucking child, yet will not I forget thee.'

"Be of good cheer; up and at the fight again; God is for you, and you are sure to triumph at last. Do you say the world is powerful? So it is; but your leader has overcome the world. Do you say that the Prince of this world is too strong for you? So he is; but 'greater is He that is in you than he that is in the world.'

"So I would have you take these words of the Master as watch-words in your life of labour in the different parts of the vineyard. However difficult your field, however aborious your tasks, however unsatisfactory may be your individual Christian life. 'Be of good cheer;' to the Christian there is no such word as fail.

"The decisive battle between the Prince of this world and the Prince of the House of David was fought nearly 1,900 years ago; and since that time it has been a losing fight with the former and the powers of darkness; and we the soldiers of these last days may take up the battle with buoyant hope, knowing that victory is already inscribed on the Banner of the Cross."

The Lord's Supper.

At the close of the service the Sacrament of the Lord's Supper was administered by the Rev. Meshac Peter and the Rev. K. P. Thomas.

Monday.

On Monday morning the Assembly resumed its sessions at ten o'clock. A prayer meeting was conducted by the President, after which the minutes were read and approved.

The following resolution was adopted by a rising vote:—

Resolution in honor of Drs. Chamberlain and Duthie.

"The General Assembly places on public record its deep sense of loss in the recent death of two of the most revered members of its churches, whose labours in behalf of Christian Union were persistent and enthusiastic, and had not a little to do in bringing this body into existence.

"The Rev. Jacob Chamberlain, M.D., D.D., LL.D., was an honoured member of the Arcot Mission of the Dutch Reformed Church for 48 years. He was the first seriously to advocate in America and in India the need and practicability of such a Union as this which we have now consummated; and for years his prayer was constant, and his eloquent voice and pen were busy, in behalf of organized Church Union in this land. He was the first Moderator of the

Presbyterian Union whose synod has now been merged into this General Assembly. After a long illness he was called on March 2nd to the higher Service of the Lord, and found happy entrance into the General Assembly and Church of the first-born who are enrolled in heaven.

"The Rev. James Duthie, D.D., spent a noble life of 52 years of distinguished service for the cause of Christ in connection with the London Mission in Travancore and Madras. His genial faith, his irrepressible optimism, his youthful spirit of hope, carried contagion everywhere. His chief ambition and untiring efforts for many years were for the union of God's people in India. He was a distinguished leader in the movement for the organic Union of the Congregational Churches of South India, and was unanimously elected Chairman of its first General Assembly. He looked with eagerness to the coming of this occasion which we are now enjoying, and hoped to have a share with us in this consummation towards which he had labored from the first. But the Lord had greater things in store for him, and promoted him, July 3rd, to full membership in the glorious company of those who are before the throne of God, and who serve Him day and night in His temple, and over whom He that sitteth on the throne shall spread His tabernacle.

"We convey to the bereaved families of these two sainted fathers in Christ our deepest sympathy; and we consecrate the memory of their life to the glorious cause for which they gave themselves so freely."

The Assembly was then led in prayer by the Vice-President.

Letter from S.I.T.C.

The Secretary read a letter from the Secretary of the South India Tamil Council enclosing an extract from the Minutes of the South India Tamil Council requesting the Assembly's interpretation of certain portions of the Constitution. A reply drafted by the Secretary was read and adopted by the Assembly. This will be found in the Appendix.

Letter of approbation to preach.

A form for a letter of approbation to preach was presented, discussed, and adopted (See Appendix). It was voted that this form be printed, and that printed copies of it should be deposited with the Secretaries of the Church Councils for future use.

It was also voted to print the Confession of Faith and the Constitution of the South India United Church in the Vernaculars. For this purpose the Rev. W. H. Campbell was appointed to prepare the Telugu translation, the Rev. E. H. Lewis the Canarese, the

Rev. W. D. Osborne the Malayalim, and the Rev. J. H. McLean the Tamil translation. The printing of 500 copies each in Telugu, Canarese and Malayalim, and of 1,000 in Tamil was authorized.

Pension Scheme for Pastors.

The committee on a Pension Scheme for Pastors presented its report. After discussion its recommendations were adopted. This report will be found in the Appendix.

Boundaries of Church Councils.

The report of the Committee on the Boundaries of Church Councils was then taken up, and it was voted that the General Assembly accepts the principles embodied in the report, and refers it to the Church Councils. This report will be found in the Appendix.

A recess was taken till 2 P.M.

Reports.

The Assembly resumed its sessions at 2 o'clock with the Vice-President in the chair. After the singing of a hymn prayer was offered by the Rev. J. S. Chandler. The Assembly then took up the consideration of the subject. "*What the South India United Church is doing to realize its ideal as a self-propagating Church.*" Brief reports were given of the work being done by the various missionary societies connected with the Churches. Rev. J. C. Pakianathan reported as follows for the Gospel Extension Society:—

The Gospel Extension Society.

"The Gospel Extension Society is the Evangelizing Agency of the Churches of the American Arcot Mission. The object of the Society is to preach the Gospel in unreached parts through indigenous means. The society consists of the subscribing members; and its funds and work are managed by them.

"The idea of the responsibility of preaching the Gospel by the Indian Churches was felt in 1895. A society was started and subscriptions were called for. There were liberal voluntary subscriptions amounting to Rs. 616. In 1896 the work was commenced by employing two evangelists with a colporteur to each. One set was posted in Venkatagiri Samasthanam of North Arcot, and the other in Bramadesam of South Arcot. These spots were selected as corners where preachers never went. But within a short time Venkatagiri was found unhealthy, and Pallipet was selected in its place. Pallipet is the centre of a large area of the same *samasthanam*. The work continued till 1900, when increased funds enabled the society to post one more evangelist in the Telugu Field at Sadumu.

"In 1902 Polur, a large unevangelised taluk, drew the attention of the society. At the same time the society found that all

the evangelists could be efficiently managed in one centre. At once the society sent the three evangelists to Polur and took up the work which it is still continuing.

"The subscriptions have been steadily increasing. The highest annual income is Rs. 940. The society keeps no reserve fund, the work being moderated to the means in hand. The average expenditure for the last twelve years has been Rs. 900.

"Pallipet has been the centre for an evangelist for six years. The result was that a few villages became Christian. These were handed over to the Mission to be taken care of. For the object of the society is to preach, and not to found Churches and take care of them. Polur has been traversed many times in the last five years by the three evangelists. The gospel has been preached in every village. A few villages have already professed Christianity, and they have been handed over to the Mission.

"Every attempt is made to enlist the interest of the Christians in the work and to increase the work. It is also attempted to make the village Christians participate in the work. In 1908 the management of the Society was given over to the Synod of South India, by which the Christians of the Free Church of Scotland Mission also were united in the work. It is hoped the union of these two Churches will open the way for a larger field of work and larger results. We hope God will use the society as an effective instrument in propagating the seed of life."

Rev. V. Santiagu gave the following report for the Madura Home Missionary Society:—

Madura Home Missionary Society.

"At a meeting held on the 13th of Oct. 1853 at Madura, the great subject that Indian Christians ought to rise to the responsibility of evangelising their own District was emphasized, and the society now known as the Madura Home Missionary Society was organized on that day with great enthusiasm. Praise God that for the last fifty-four years the society has been steadily growing, and has been a means of great blessing to many churches and thousands of souls.

"The chief object of the Society is to preach the gospel among non-Christians, and to establish churches among them. It has been also rendering help to such Madura Mission Churches as are unable to support their pastors. We are thankful to say that about 25 churches have received help from the Society from time to time. It is gratifying to note that no church at present receives help from the Society, which means that all the churches which were once partly supported by the Society have become entirely self-supporting.

"An important feature of this Society is that it has Branch Societies organized in almost all the ten stations of the Madura Mission. These Branch Societies conduct their business in a manner consistent with the object of the Society. Every Branch Society supports a local evangelist working in the various stations, spending two-thirds of its total income for the support of its evangelist, and sending the remaining third to the parent Society.

"The Society had the privilege of celebrating its Jubilee four years ago, when it was resolved that, in commemoration of the Jubilee, the Society should send out a mission to an unoccupied field.

"Accordingly a mission has been sent to the northernmost part of the Madura District, known as Konganadu, which has an area of 400 sq. miles, where the gospel had been scarcely preached, and whose people are sunk in grossest ignorance and superstition. In connection with the Jubilee an appeal was made to our Christians with the object of raising a fund for the support of this new mission. One and all came forward and heartily responded to this appeal, and a fund of Rs. 3,000 was raised. We are glad to say that the Indian Christians are evincing much interest and have been generously contributing towards the support of this new work, although most of them are very poor. At first, the society was able to send only two evangelists to Konganadu. Now there are two evangelists, two teachers, and two Bible women. In addition to these workers, the Christian Endeavour Societies connected with the Madura Mission have undertaken the support of one evangelist at Konganadu, and the women of our churches have come forward to support the Bible women at Konganadu.

"Praise God that the Konganadu Mission is a success. The Lord has given us two small congregations containing about forty souls. There is a very hopeful future before us.

"Our annual contributions amount to over Rs. 2,200. During the last 54 years the society has spent about Rs. 50,000 in supporting evangelists and helping weak churches."

Travancore Native Ev. Society.

Rev. C. Sattianathan gave the report of the Travancore Native Evangelistic Society, which was as follows:—

"This is a department of activity which is now being carried on systematically by the Native Christians of Travancore. The Native Evangelistic Society, started in the year 1901, has now done eight years of good work. From this it does not follow that this is the commencement of such work. At the very beginning

Christianity was introduced into Travancore by one Vethamanikkam a native of Mylandy, who unexpectedly found what he needed in a pilgrimage to Chidambaram which failed of its original purpose, but helped him to share with the devout and enthusiastic missionary, Rev. Kholhoff, the first sowing in what has proved so fruitful a field. When Vethamanikkam the first convert returned to his native place, he told his relatives of the new religion he had accepted, and worked among them with zeal and earnestness. Several people were converted and a congregation was formed in the year 1805; and for many years agents in charge of churches have been devoting one day in a week to evangelistic work, labouring in groups large or small.

"Apart from this, at Nagercoil a Society by the name of 'Mault Society' has been carrying on evangelistic work for about 45 years, besides that done by other employees of that church specially appointed for work among the heathen. It would thus seem that for nearly 45 years the natives have been doing what little they could in the direction of evangelistic work.

"But the characteristic feature of the Native Evangelistic Society is that it is taken up and maintained by all the native Christians of South Travancore as a whole. The Society was started in the year 1901. Its object is to preach the Gospel in the unevangelized parts of Travancore, form Churches where necessary, and maintain them. At the commencement of this society it was resolved by the Church Council to begin work in the unevangelized parts of the Quilon District in the Malayalam country. The work was commenced among the poorest and most backward classes, who are the outcaste servants of the higher classes. By the grace of God the work prospered, and a congregation was formed in the same year. One Catechist, one day school teacher, and a night school teacher, are working in connection with this Society. At a suitable site a piece of land has been bought on which a chapel and a house for the Catechist have been built. This place is the centre of an extensive field for evangelistic work, and is about seven miles from the town of Quilon. The statistics for the year stand as follows:—There are 75 adherents, of whom 42 are baptized, and four are communicants. Christians live from one to three miles from the station, and they are scattered over an area of several miles. Though they serve their masters and live on their land, yet they keep the Lord's day, and regularly attend divine service and Sunday School. Their eagerness to receive Bible instruction is very commendable. They have made steady progress in civilization and knowledge, both secular and spiritual.

"The Committee of the Society have recently engaged two preachers to work among the higher classes in the rural parts of Travancore. New openings have been made in the Tamil country, and there is a good prospect for the future. Last year a small congregation was formed in the Nagercoil District.

"Quite recently a group of people numbering about 150 within the limits of the Parachalai District placed themselves under Christian instruction. They are very eager to have schools and places of worship put up in their midst.

Income of the Society for 1907, Rs. 410.
Expenses do. do. Rs. 382."

No report was received from the Jaffna Missionary Society, as quarantine regulations in Jaffna rendered the expense of sending a delegate excessive.

Discussion.

Mr. P. J. Devasagayam then opened the discussion on the subject "*What can we do further to promote this ideal of self-propagation?*" He made the following points:—

1. The general unsatisfactory condition of our churches. The need for more abundant life. Frequent revival meetings both for churches and those in charge of churches. The need of an organization by which men endued with power from on high may be enable to visit churches as often as possible. May not occasional transfers of those in charge of churches be conducive to the spiritual growth of churches?

2. Although missionary enterprises on a large scale may not be quite practicable now, some beginning ought to be made. Church Councils should undertake to arouse people to their responsibilities and organize practical methods.

3. Volunteer bands of Christian workers in Churches should be encouraged. Some provision for their training should be made.

4. Individual effort and intercessory prayer are needed. One-by-one working band.

5. The development of a spirit of independence and self-reliance among Indian Christians should be sought. The great need is for the true Christian spirit of love and fellowship in Christian work.

A hymn was sung and the discussion again taken up by Rev. P. B. Ragaviah, who spoke in the following terms, dividing his subject into three parts. In the first place he reviewed the present situation with reference to self-propagation, next he stated a few methods that may be adopted, and thirdly spoke of the equipment necessary for making the church an efficient missionary institution.

As regards the present situation, he said that the church has not been so largely missionary as not to consider them unprofitable servants. Among the defects that he pointed out was, first, the smallness of the work accomplished by the indigenous congregations as compared with the resources and the opportunities at their disposal. Most of the work accomplished has been done by foreign missionaries. Another defect in the work done by the Indian Church is the absence of initiation and spontaneity. Most of the work has been done under the stimulus and inspiration given by the earnest missionaries labouring in our midst. Still another defect was that the church as a whole was not in touch with the work that was done.

As regards the methods to be adopted to further self-propagation, he spoke first on the need of spiritual soundness in the church to fit her to be attractive to those who long for holiness. He then spoke of the *"one by one"* method of evangelisation, in which each member enlists himself in another and tries to bring that person to the light. He also advocated the taking up of some special field by each congregation or council with a view to its evangelization. He next referred to the need of organising voluntary bands of Christian workers who would preach the Gospel to their countrymen, adapting themselves to methods suited to oriental taste. Another matter referred to was the utilisation of the talents and leisure at the disposal of the women of the church in the course of work among women, in meetings at home and elsewhere. He also mentioned the advisability of the Church undertaking social work for the poor, the infirm, inebriates, and the depressed classes.

As regards the equipment necessary for such work, he called the attention of the Assembly to the first missionary church mentioned in Acts XIII, 1—4. He emphasised the truth that to be a truly missionary church she should live in such close communion with God as to feel the direction and energy of the Holy Ghost in all her activities. He also spoke on the need of the spiritual co-operation of the Church with the Holy Ghost. He concluded his remarks with the hope that the South India United Church dedicate herself to the missionary responsibilities that so largely depend on her in the sphere in which she is placed.

Rev. J. Stewart and Rev. V. Santiagu also took part in the discussion.

Further Business.

The Assembly then took up other matters of business. The report of the Committee on Federal Union was read, discussed, and, after being amended by the addition of the clause "And be sent down to the Councils," was adopted. This will be found in

the Appendix, as also a supplementary report by the Committee on Organization which was adopted immediately after it.

A resolution declaring the loyalty of the South India United Church, which was presented by Rev. F. Kingsbury was adopted by the Assembly. (See Appendix.) It was voted to send a copy of this to the Governor.

The Rev. J. H. Maclean read an extract from the minutes of the South India Synod of the Presbyterian Church referring to the General Assembly a resolution concerning the rules of the Church Councils. The resolution was adopted. (See Appendix.)

Mr. Maclean offered also a resolution concerning the dissemination of information regarding the Assembly, which was passed by the Assembly.

On the recommendation of the Finance Committee a collection was taken for defraying the expenses of the Assembly.

The Assembly voted that a report of its proceedings be prepared by the Secretary, which should include a reproduction of the photograph of the Assembly; and that 800 copies should be printed, the report not to exceed 80 octavo pages in length.

The Assembly appointed as a Committee on Newspaper reports the Rev. J. P. Jones, D.D., (Convener), the Rev. W. J. Hatch, and the Rev. P. B. Ragaviah.

A permanent Committee on Federal Union was appointed consisting of Rev. J. H. Maclean, (Convener), Mr. K. T. Paul, Rev. I. H. Hacker, Rev. Samuel Joseph, and Mr. J. P. Cotelingam.

It was voted that a series of rules of procedure for use in future meetings of the General Assembly be drawn up by the Executive Committee, and that the rules be submitted to the Councils for information.

The Rev. W. J. Hatch was appointed to prepare a report of the Assembly and send it for publication in the Year Book of the National Free Church Council in England.

The Assembly authorized the Executive Committee to call a special meeting of the Assembly in 1909 if it should seem necessary.

The Executive Committee was authorized to find a delegate to send to the General Assembly of the Presbyterian Church in India if this be found practicable.

Public Meeting.

At 6 P.M. a public meeting was held in the Davidson Street Church, the President being in the chair. After the singing of a hymn, the Assembly was led in prayer by the Rev. W. A. Wilson, D.D.

Resolution of thanks.

The following resolution was introduced by the Rev. J. S. Chandler, and was passed by a rising vote.—

"The General Assembly records with gratitude its great indebtedness to the friends in Madras for their generous hospitality and brotherly kindness in providing bounteous entertainment for its members, and convenient accommodation for its meeting. Especially do we thank the Rev. G. E. Phillips for his labors on our behalf. We also appreciate the kindness of the Davidson St. Congregational Church in opening its doors for our meetings; a Church associated so closely with the labors of Lovelace, W. H. Drew, Geo. Hall, John Scudder, and his son Henry Martyn Scudder, and hallowed by the presence in former days of Dr. Winslow and many other saints of the missions represented in our body."

Mr. Cotelingam's address.

Mr. J. P. Cotelingam, M.A., Vice President, then delivered the following address on the subject "*Swadeshi and the South India United Church.*"

He said:—

"Swadeshi and the South India United Church' is the subject on which I have been asked to speak this evening. The word 'Swadeshi' has been much in evidence during the last year or two; but it is not a new term. Every true-born Indian is a Swadeshi, whether he says so or not; and the spirit of Swadeshism is some times confounded with Swaraj; but that is very different. In dealing with the subject I would ask you not think of Swaraj or of the various forms in which Swadeshism outside the church has manifested itself. We are all more or less familiar with the recent outburst of Swadeshism in different parts of the country. I would ask you to dismiss from your minds all thoughts and ideas of Swadeshism rampant, Swadeshism *in excelsis*. I would confine myself to Swadeshism in the Indian Christian Church.

"How much of Swadeshism is there in the church to-day? What is our experience of the past? An answer to these questions will enable us to see our present and future needs in the direction of Swadeshism. Protestant Missions began their evangelistic work in India a little over a century ago; and the churches that were formed as the result of their labours have been in existence for nearly a hundred years. During all this time the churches have shown very little of the Swadeshi spirit. Of true Swadeshism there has not been anything worth mentioning. What can it be due to? For generations past Indian Christians and Indian Christian Churches have been playing the part of mere spectators

As in a game of cricket or foot-ball there are hundreds of spectators engaged in merely witnessing, or watching the game, while only a few take part, so Indian Christians and Indian Christian Churches have been merely lookers-on. Having had no share or part in active administration and organization, they have well nigh lost the Swadeshi instinct. As in the physiological world, so in the moral and spiritual. The power that might have been developed under favourable circumstances has not been called into use, and therefore almost lost. Like the proverbial Indian tailor, Indian Churches have been faithful and loyal imitators of Western models given them, and have had no opportunities for initiative, nor the incentive either. They have been quite content to stand aside and to carry out what they have been asked to.

"Missionaries have at times remarked that they and their organizations are but the scaffolding of the Indian Church, and that as the building rises the scaffolding would gradually disappear. True; but the indigenous building has scarcely risen to view during all these years, for the simple reason that the scaffolding is drawing all the attention, and the building lost sight of. The fault has not been entirely with the Indian Churches. They have been taught to admire the ornate and ornamental scaffolding, and to look upon that as the permanent structure. Like the disciples of Christ on the Mount of Transfiguration, they have in effect said, 'Lord it is good for us to be here.' It is not every non-Indian Missionary that has had or has the grace to decrease in order that Indian Christians or the India Christian Church may increase. If in the past the Indian Christian Church has not risen to independence it is largely due to the subordinate, and in some cases subservient, position which the church has had to occupy. There has been no room for the development of the Swadeshi spirit. It has remained confined if not practically killed. The church's progress on Swadeshi lines has to a large extent been arrested for lack of opportunities in the direction of self-government.

No church can develop or call forth the Swadeshi spirit that is in it, unless it is evangelistic. Churches which do not evangelise, however evangelical they may be, are not churches in the truest sense of the word. Unlike the condition of things in London, of which we heard from Mr. Perkins yesterday, the difficulty with us is not so much the *non-church-goer* as the *non-going church*. Some of our churches are mere organizations or machineries, churches from which the Spirit has gone.

"The Swadeshi element in the South India United Church has however not altogether died out. At the afternoon sessions we had

interesting reports from the Indian Missionary Societies connected with the United Church. They are placing before the churches the duty of evangelization and self-propagation. The establishment of the National Missionary Society, with branches in various parts of India, is wakening up the Swadeshi spirit in the Indian Church. The formation of the Kolar Gold Field Church, and of the Gudivada Church in the Godavery District, is another indication of the spirit of Swadeshism in the church. Comparatively recent organizations, such as the Y.M.C.A. the Y.W.C.A., and the C.E. Society, have helped to call forth and to foster the Swadeshi spirit among Indian Christians. It is through these younger organizations, it must be thankfully acknowledged, that our young men and our young women are getting the inspiration for personal service, are enabled to study ways and means for making Christ known, and to learn the lessons of self-help and self-support.

" There is undoubtedly a great future before the South India United Church, if the faint beginning of Swadeshism in it be wisely directed. The great need of the church to-day is a better educated and cultured Ministry. By this I do not mean that all our Pastors should be graduates of the University. They should be spiritually-minded men no doubt; but they should also be chosen for their administrative capacity and ability to lead. They should be large-hearted men, men who will be looked up to for guidance, men capable of securing the hearty co-operation of the lay members of their churches. The Swadeshi spirit in the churches cannot be roused, developed, and fostered, if the Pastors do not themselves care to study the needs of the country and to discern the signs of the times.

"Under a cultured and capable Ministry it is quite possible for individual churches at least to reach financial independence. Unless churches strive earnestly to make themselves financially independent they cannot hope to develop the Swadeshi spirit to the fullest extent. The laymen of the Churches must be willing to give freely of their time and money and to stand by their Pastors. That time will come if the laity will catch something of the spirit of the Laymen's Missionary Movement, and be ready to cooperate with their Pastors for the social and spiritual well-being of the people among whom they live.

"From churches thus filled with and actuated by the Swadeshi spirit will, in the fulness of time, come into being the indigenous Church, not of any one Province only, nor speaking any one particular language, but the long looked for Church of India with its own President, Moderator, or Bishop The Christianity of that Church will be neither Western nor entirely Eastern. It will be

no other than the Christianity of the Bible, the old Christianity, the Christianity of Christ. The coming of that church will then no longer be in the dim and distant future. Its coming will be hastened. Oh for more men with Christ in the school of Prayer, men of faith and hope, to help forward the coming of the time when the millions of this land shall join in the ever swelling Christian anthem: 'Glory to God in the Highest, and on earth peace, good will to men in whom He is well pleased!' God speed the day."

Dr. Wyckoff's Address. After the singing of a hymn, the Rev. J. H. Wyckoff, D.D., President of the Assembly, delivered the closing address. He spoke as follows:—

"As we draw near to the close of this Assembly our thoughts naturally turn to the future, and some of us are doubtless asking ourselves what is to be the practical outcome of this union which has been so happily consummated. It is truly a cause for thanksgiving that so large a number of Christians belonging to various Missions, and hitherto connected with different churches, should be thus welded together into one body. That this is in accord with the mind of Him who prayed 'that they all may be one,' who can doubt? Nor can we overestimate the value to the whole church, and to the world, of this notable example of outward fellowship. God grant that other Christians may be moved to join us, and that the organization may become vastly greater and stronger.

"And yet it is not of this aspect of our union that I desire now to speak, pleasing and inspiring as it is, but rather of that which in our scheme of Union is declared to be the object of our coming together, viz., the development of a 'self-supporting, self-governing and self-propagating Indian Church which shall present a united living testimony to Christ, and worthily represent to the world the Christian ideal.' For only as we attain this ideal shall we show our right to exist, and prove that our United Church is a real asset in the spread of Christ's Kingdom. I wish therefore to present briefly three requisites to the realization of the high aim that we have set before us.

"1. The first requisite to the development of a self-supporting, self-governing, and self-propagating Indian Church is 'personal loyalty' to the South India United Church, of which we are now members. While the results that God would have us obtain in the upbuilding of His Kingdom are spiritual; yet we see that He uses visible and material means for the accomplishment of His purpose. As the Almighty Spirit became flesh in order to reveal to us His true character, so He uses the Church to establish His eternal

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Kingdom—the Church being the instrument, the body, for making actual the spiritual ideal of our Lord.

"Looking at the Church organization with which in the Providence of God we have become identified, we believe it is one that well may claim our personal loyalty. The Confession of Faith emphasizes the salient truths of our religion, viz., the personality of God; the Revelation of His will in the Scriptures of the Old and New Testaments; the universal sinfulness of man, and his inability to deliver himself; the wonderful provision of God's grace, whereby through His Son Jesus Christ man may obtain the forgiveness of sin, and the gift of eternal life; the establishment of a Church with its ministry and sacraments of Baptism and the Lord's Supper; the belief in the Resurrection of the dead and a judgment through Christ. This Confession, submitted, not as a test of faith, but as a declaration of our common belief, embodies substantially the vital truths held by all the evangelical churches with which we ally ourselves.

"Turning to the Constitution of the Church, we see that it well fulfils the injunction of the Apostle, 'Let all things be done decently and in order.' The local Church is defined to be a 'company of believers regularly organized, with a Pastor set apart by ordination to preach and administer the sacraments, and Elders or Deacons chosen by the Church.' Above the local Church stands the Council, having the oversight and care of the Churches, but possessing no arbitrary power. It gives counsel and aid to the churches, decides references and appeals regularly presented, and maintains order. The General Assembly, which meets but once in two years, is the representative body of the churches, and its counsellor. Its duties are chiefly to unite in cordial fellowship all the Churches, and devise ways and means for strengthening and advancing the interests of the whole Church. At first sight a stranger, in looking at the constitution, would say that with a provision for three courts it is Presbyterian. Viewing it more closely he would pronounce it Congregational; for the Council only possesses such power as is delegated to it by the Churches. Let him put on his glasses and study it with care, and he will decide that it is neither, but a scheme specially adapted to the South India United Church, steering between over-centralization on the one part, and unrestricted individualism on the other. It is simple, but scriptural; flexible, but not lax.

"Such is the frame-work of the Church with which we are to build up Christ's Kingdom in the fields where we are called to labour. And be assured that just in proportion as we are loyal and devoted to the interests of this Church will it prove a power in the

extension of the Redeemer's Kingdom. Intense Church loyalty is quite consistent with supreme loyalty to the Master. Our own particular church is the personal equation in our life and work. Loyalty to it is just as praiseworthy as the loyalty of a soldier to the particular regiment in which he has been placed to serve his king.

"2. But loyalty to our church will not mean much unless we are ready to manifest it by personal sacrifice. Many people will cheer lustily for their flag or their king; but the true test of patriotism is not in this outward demonstration, but in the amount of sacrifice that we are willing to make for our country. And this is the second requisite to our realizing the ideal set before us in our plan of union—personal sacrifice. The Indian Church has not yet witnessed very much for Christ in the line of personal sacrifice. The foreign missionary and the foreign purse have been freely used to further its interests, while a Christian Government has stood by with a strong arm to shield it from bodily harm. Perhaps this is why after so many decades the church in India still remains weak and dependent. Let me assure you that if our church is to become an aggressive and constructive force in the land; if it is to attain to self-support and self-government, greater sacrifice on the part of its members is imperative. More self-sacrifice in the giving of their substance must be exhibited. After a long residence in this country and an intimate acquaintance with the Indian Church, I am bold to say that many of its Christians in India have yet to learn the first lesson in giving. The plea of poverty has been persistently advanced as an excuse for not contributing more liberally; but it is a want of spirit rather than a lack of ability that is the true cause. I am persuaded that we have not come in sight of our duty or ability in this respect. The burden of larger responsibility should be thrown upon Indian Christians, if for no other reason than that they may learn what it is to give. A Hindu parent stints and almost starves himself in order that his son may have an education which the Christian too often expects to receive practically free from his mother Mission. And not only should church members make sacrifices to give, but Pastors and Christian workers must also be ready to suffer with the people. The South India United Church will not be a living power until its comfortable well-to-do men and women of influence and education take up Christian work on such salaries as the people are able to give. I know this is a hard thing to do, as it is a hard thing for me to say, and for you to hear; but not till this spirit of self-sacrifice takes hold of the Indian Church will it be anything more than a foreign exotic. The church must grow from its own root;

and this will be possible only when it is sustained and nourished by Indian money.

"The same spirit is needed for the attainment of self-government. It will only be gained after long, patient, and ofttimes bitter experience. Just now many Hindus are aspiring to political self-government. But how little they realize what it cost both English and Americans to reach the goal they have attained—the long years of struggle, disappointment, and failure, before the capacity for self-government became theirs. The road to Canaan is through the desert; and only he who faces the desert can enter in and possess the land. No branch of the Church of Christ has attained to a place of honour except through conflict. Call to mind the struggle of the early church in paganism; the experience of the Reformers with the Roman hierarchy in Germany, in Holland, in France, in England, and Scotland; or to come down later, think of the Puritans and Wesleyans and Baptists in their protest against sacramentarianism, formalism, and statecraft; of the ridicule, contempt, persecution they had to face in their endeavours to maintain a pure gospel. It was one constant struggle, which in the end received its reward.

"Let not the Church shrink from any sacrifice that the Master may lay upon it. A disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple 'that he be as his Master, and the sevant as his Lord.' There must ever be an infinite difference, we know, between the sacrifice to which Christ was called, and the sacrifice to which the Church is called. But that there is a sense in which the church is called to sacrifice herself, even as Christ did, can admit of no manner of doubt. The path of the Christ, and the path of his followers, are one. The mission of the Church is the mission of Christ. It behoved him to suffer. It behoves us to suffer. Let us therefore go forth unto him without the camp bearing His reproach. And if his example inspires us to devotion, His promises fill us with cheer. 'Fear not little flock; it is your father's good pleasure to give you the Kingdom.' 'Lo I am with you always, even unto the end of the world.' 'Fear not, I am the first and the last, and the living one; I was dead, and behold, I am alive for evermore.'

"And let it not be thought that only the Indian Christians are called upon to make sacrifices for the good of the Church. The time has come when foreign missionaries shall have to change their attitude towards the same. If our Indian brethren are to become self-governing, and if the Indian Church is to be built up, we must stand ready to lay aside the authority we have held so long, and take the position of helpers and counsellors, instead of

masters and governors. This will call for humility and self-effacement, a willingness to decrease as our Indian brother increases. Indeed both will have much to bear, much to suffer; but filled with the spirit of the Master, and loyal to the Church for which He shed His blood, shall we not with joyful heart make any sacrifice, if thereby His name shall be magnified?

"3. But there is another great essential that our Church must possess, if it is to be in accord with the Divine ideal, viz: the Missionary Spirit. Loyalty and self-sacrifice, to be of the highest quality, must manifest themselves in service for others. Only then will the self-propagating Church become a reality.

"The Church numbers on its records many a martyr, men and women, who laid down their lives for the truth, yet who did not possess the Misssionary spirit. Should a persecution break out in India to-day, I have such faith in the devotion of the Indian Church that I believe the majority of our Christians would sacrifice their lives rather than deny Christ; and yet I cannot testify that all these have the Missionary spirit. Nay it is only during the last fifty years that the churches of Europe and America have grasped the truth that the Kingdom of Christ must embrace the world; that all men, whatever their colour, whatever their nationality, are our brethren. And there is yet many a devoted adherent of the Church who practically refuses to acknowledge that his responsibility for the salvation of souls extends beyond his own countrymen; who, although he daily prays 'Thy Kingdom come,' has no thought of a Kingdom beyond his own narrow horizon. Nothing would please our Hindu friends more than to see a church in India which is non-aggressive, which simply existed for its own members, and made no determined effort to press the claims of Christianity upon others. They would be quite willing to let us settle down among them, would afford us little trouble, and would even flatter us by giving us a respectable social status, as they have done to the Syrian Church in Malabar. Yes, but this would mean death to us as a Church. Our religion is nothing if it is not missionary. We must either conquer the world, or it will conquer us. The day that the church loses its evangelistic zeal will mark its decay as a true Church of God.

"Nor is it enough that we have our missionary organizations, and contribute to the support of the Mission agents; but every man and woman who names the name of Christ must be a missionary; the evangelistic spirit must burn in every heart; aye, our little children must be taught to sound the glad tidings of salvation. The greatest danger that we have to fear, dear

brethren, is that this church which we have planted, after gaining a respectable position, becoming perhaps self-supporting and self-governing, may settle down like Israel of old, and forget the grand object to which she was called. It is not, after all, the foes from without that the church has to fear; for she has conquered greater and more powerful adversaries than exist to-day. What we have to fear and what we must set our faces against like a flint, are the enemies from within, that stupendous apathy regarding the salvation of others which fell upon God's chosen people, that want of moral earnestness which makes compromises with the world, that easygoing lethargy by which the Church degenerates into a mutual enjoyment society, which lives for itself, instead of thrusting itself out into service for others. Yes, brethren, if we are to be a true Church of God, we must be a missionary church. We must stand ready to pour out our lives for sinful men. We must give ourselves to the uttermost that men may be brought to God. It will cost something to save India, to save the world. It will cost pain, and anguish, and stripes, and blood. It will cost days, and nights, and years, of unremitting toil. But this is the path of the Christ; and it is the path to final victory."

After the singing of the hymn "All hail the power of Jesus' name" by the Assembly, the benediction was pronounced by the President, and the meetings of the General Assembly came to a close.

J. H. WYCKOFF,
President.

D. S. HERRICK,
Secretary.

PART II.

APPENDICES.

I. *Officers and Committees.*

President.

Rev. J. H. Wyckoff, D.D., Vellore.

Vice-President.

Mr. J. P. Cotelingam, M.A., Bellary.

Secretary.

Rev. D. S. Herrick, M.A., Madura.

Executive Committee.

Rev. J. H. Wyckoff, D.D., Vellore
Mr. J. P. Cotelingam, M.A.
Rev. D. S. Herrick, M.A., Madura
} *Ex-officio.*

Mr. Paul Daniel, M.A., Nagercoil.
„ J. K. Chinnatambi, B.A., Vaddukoddai, Ceylon.
„ Thomas Harris, B.A., Vellore.
Rev. Samuel Joseph, Aruppukottai.
„ P. B. Raghaviah, B.A., Madras.
„ G. H. Macfarlane, Cuddapah.

Committee on References.

Rev. J. S. Chandler, M.A., (Convener), Madura.
Mr. M. D. Jacobs, Chingleput.
Rev. B. Lucas, M.A., Bellary.
„ Y. Joseph Taylor, Mandapasalai.
„ J. M. Kesari, B.A., Trivandrum.
„ Benjamin Thomas, Katpadi.
„ Stewart, M.A., Madras.

Committee on Finances.

Rev. L. B. Chamberlain M.A., (Convener), Madanapalle.
„ K. P. Thomas, Trivandrum.
„ G. W. Hardie, F.R.C.S., L.R.C.P., Conjeeveram.
Mr. S. Chinniah, B.A., L.T., Pasumalai.
„ Joseph Muliel, Madras.

Committee on Assembly Paper.

Rev. J. P. Jones, D.D., (Convener), Pasumalai.
„ J. H. Wyckoff, D.D., Vellore.

Rev. J. Stuart, M.A., Madras.
Mr. Paul Daniel, M.A, Nagercoil.
„ K. T. Paul, M.A., Madras.

II. *Report of the Committee on Organization.*

"1. We recommend that the officers of the General Assembly shall be a President, Vice-President, and Secretary, who shall perform the usual duties of these offices. The election of officers and Committees shall take place directly after the roll call, following the sermon or address by the retiring President. The officers shall hold office until the next stated meeting ;

"2. That for the present the following be the standing Committees, to be elected with the officers biennially.

"(*a*) An Executive Committee of nine members, three of whom shall be the officers of the Assembly, whose duty shall be (1) to nominate officers and committees (2) to arrange for time and place of meeting, prepare the programme and order of business, and in general to execute the resolutions and instructions of the General Assembly.

"(*b*) A Reference Committee of seven members, who shall receive and consider references from the Church Councils and other bodies, and report on the same, with their recommendations, to the General Assembly.

"(*c*) A Finance Committee of five members whose duties shall be to receive and disburse the funds of the General Assembly, to appoint one of their members as its treasurer, to advise as to ways and means of meeting the expenses of the General Assembly, and in co-operation with the Secretary to tabulate statistics of the Churches to be published with the General Assembly Report."

(Signed) J. P. JONES,
Convener.

III. *Letter from the S.I. Tamil Council of the L.M.S.*

To The Secretary,
The S.I.U. Church Madras.

From The Secretary,
The S.I.T. Council.

Dear Sir,

By request I send you herein enclosed a copy of the resolution passed by the S.I.T. Council on the 23rd Instant.

Yours faithfully,

Madras, 25th July 1908. (Signed) P. J. DEVASAGAYAM,
Secretary S.I.T.C.

Resolution of the South India Tamil Council regarding union with the South India United Church, 23rd July 1908.

"Although in general the Scheme of Union of Churches appears to us to be good, there are some points, in the powers given to Church Unions, which require elucidation. In one place it is said 'to the local church belongs authority to manage its own affairs.' In another place that 'it (Church Union) organizes, disbands, and recognizes churches: ordains, installs, dismisses, and disciplines ministers.' We should like to know how these can be reconciled. For instance, can a Church Union dismiss a pastor without the consent of the church? Or can the Union, being persuaded that the existence of a certain church is unnecessary, disband it against the wish of the members? If we can have an answer from the Assembly for these questions, we shall be able to consider and decide upon the union with the S.I.U.C."

(True Copy.)

Madras, 25th July 1908. } (Signed) P. J. DEVASAGAYAM,

Secretary S.I.T.C.

IV. *Resolution passed in reply to the S.I.T.C.'s communication.*

"That the Secretary be instructed to reply that the functions of the Church Council concerning which elucidation is requested are understood to be exercised as a rule only when the Local Church brings the matters referred to before the Church Council. With regard to specific instances, it is the opinion of the Assembly that a Church Council cannot dismiss a pastor without the consent of the church he serves. It can only disfellowship the church that might persist in retaining a pastor whom the council had reason to believe unfit for the pastoral office. Furthermore it is the opinion of the Assembly that the Church Council cannot disband a church against the wish of its members. If convinced that the church is unnecessary, it can only express its opinion to that effect, and decline to receive delegates to the Church Council from that church."

V. *Form for a certificate of Ordination.*

"Be it known that Mr. .... having been called by the..... Church in.....to be its Pastor, and having after careful examination been duly approved by the.....Church Council, has been ordained this day to the Christian Ministry. This Council does hereby testify its confidence in his Christian character and fitness for the work to which he has been called.

.....Presiding Officer.

.....Secretary.

Date.....

VI. *Report of the Committee on a Pension Scheme for Pastors.*

"The Committee believe that the S.I.M.A. Pension Fund is formed on a sound actuarial basis; and as no other sound scheme is available, and

will not be available for years to come, the committee resolved to recommend the S.I.M.A. Pension Fund for adoption by the Sessions, Church Committees, and Local Congregations, as the case may be, connected with the South India United Church ; and that each congregation should supplement the contribution of its Pastor to the Fund by at least an equal contribution.

(Signed) A. ANDREW,
Convener.

VII. *Resolution on Federal Union.*

"Whereas the General Assembly of the Presbyterian Church in India, in transferring its South Indian Synod to the South India United Church, has expressed an earnest desire that between the Presbyterian Church in India and the South India United Church some sort of federal relationship be established ; and,

" Whereas it is known to this Assembly that there are other ecclesiastical bodies, more especially in South India, between which and the South India United Church a very close unity of Spirit, and a considerable measure of uniformity in doctrine and practice exist;
Resolved,—

" 1. That the Assembly appoint a Committee on union which shall be authorized to enter into conference with Committees appointed by such other bodies as may be found willing to enter into such conference, with a view to drawing up some scheme by which all bodies which may accept it may, without sacrificing their autonomy, bind themselves together for mutual helpfulness.

" 2. That it be an instruction to this Committee to aim in the first instance at such a Federal Union as will include, so far as may be found practicable, the following points :—

"(*a*) A simple statement of doctrine ; or, if it be preferred, the mutual recognition of such doctrinal statements as are already in use by the churches entering the Federal Union.

"(*b*) Mutual recognition in the matter of ministerial orders, church membership, and church discipline.

"(*c*) Arrangements for co-operation and fellowship along lines to be mutually agreed upon.

" 3. That in particular the Committee be empowered to respond to the invitation sent by the General Assembly of the Presbyterian Church in India to confer with it regarding the establishment of federal relationship between that Church and the South India United Church.

"4. That in the case of ecclesiastical bodies which are unable to enter a federal union on the lines proposed, the Committee be authorized to confer with them as to such co-operation and fellowship as may be found practicable.

"5. That the Committee report regarding all such negotiations to the next General Assembly, after communicating the substance of the report so far as may be found practicable and desirable to the Church Councils for expression of opinion."

(Signed) J. H. MacLEAN,
Convener.

VIII. *Supplementary Report of Committee on Organization.*

In reply to the following questions the Committee on organization gave the answers recorded below:

"1. How may vacancies occurring in the standing committees be filled?

"2. Are the officers officers of the Church or of the Assembly?

"3. If not of the Church, do the officers act as Convener, Secretary, etc., of the Executive Committee? Or does the Executive Committee elect its own Convener and Secretary?

"4. Can we regard officers of the General Assembly and members of the Standing Committees as *ex-officio* members of the General Assembly? Otherwise what guarantee is there that they will be members of the General Assembly, as Church Councils may not elect them?

"(*a*) Are office bearers and members of committees to be *ex-officio* members of the General Assembly?

"(*b*) Or, are we to leave it to the honour of the Church Councils to elect as delegates those of their members who have been chosen as officers?

"(*c*) Or, are we to permit officials and members to attend the General Assembly and present reports but be precluded from taking further part in the meeting?

Replies:—

"1. Every Committee shall have the power to fill vacancies which occur within the time between the meetings of the General Assembly.

"2. They are officers of the General Assembly, which is the organ of the South India United Church.

"3. Yes, the officers act.

"4. We favor (*c*).

(Signed) J. P. JONES,
Convener.

IX. *Report of the Committee on Union of Newspapers.*

"Your Committee has not had time to consider the subject fully, but proposes that the General Assembly either continue this Committee, or appoint another with authority to draw out a scheme of union of papers, to discover the mind of the missions involved concerning it, then to perfect their report and submit the same to the Executive Committee, which shall have authority to act for the General Assembly in reference to the subject."

(Signed) J. P. JONES,
Convener.

X. *Resolution declaring the loyalty of the S.I.U.C.*

"Resolved that we the members of this General Assembly believe that the Indian Christian Community has now a great opportunity in its history to make itself felt as a body of patriotic citizens in seeking to promote all the true interests of India, and in evincing its loyalty to His Majesty the King Emperor and to the British Empire."

XI. *Reply of H. E. the Governor.*

Government House,
Ootacamund,
28th August, 1908.

"Sir.

I am desired by His Excellency to acknowledge, with thanks, the receipt of your letter of the 15th August.

His Excellency welcomes very cordially the assurances conveyed in your letter of loyalty to the British Raj. His Excellency feels convinced that the sentiments which are expressed in the resolution, of which you sent him a copy, are shared by practically the whole of the inhabitants of this Presidency."

Yours truly,
(Signed) A. W. CAMPBELL.

XII. *Extract from Minutes of the S.I. Synod of the Presbyterian Church, adopted as a resolution by the Assembly.*

"Resolved that the Synod recommend the General Assembly to pass a resolution suggesting to Church Councils that, until such time as, in virtue of the powers conferred on them in Article III of the constitution, each council adopts its own system of rules, they continue to work under the rules hitherto in force in their case, in so far as these are not explicitly or implicitly abrogated by the scheme of union now adopted."

(Signed) J. H. MacLEAN,
Clerk of Synod.

XIII. *Resolution regarding the dissemination of information, etc.*

"Resolved that delegates be requested to report to the Churches with which they are connected the proceedings of the General Assembly; and that Councils be requested to take such steps as seem to them best to acquaint their churches with these proceedings, to do their utmost to secure the hearty co-operation of all the churches in the work of the United Church."

XIV. *Report of the Committee on boundaries of Church Councils.*

"The work assigned to this Committee is a practical one. It is also a delicate one.

"That the General Assembly may understand and weigh the proposals the Committee now submits it would therefore state,

I. The conditions it finds existing,

II. The principles which influenced it in reaching its proposals, and

III. The boundaries it proposes.

"1. The Existing Conditions.

Geographical.

"In the far north of the Presidency is the London Mission work at Vizagapatam.

"2. In the contiguous districts of Bellary, Anantapur, Guntur, Cuddapah, North Arcot, Chingleput, Madras, South Arcot, Salem, Coimbatore, Neilgherry and the Mysore States are 40,000 Christians of the L.M.S., Arcot, and U.F.C. of S. Missions.

"3 In the Madura District is found the third distinct group–20,000 Christians—all connected with the American Madura Mission.

"4. In Travancore is the fourth distinct group—the great L.M.S. Christian Community of 74,000.

"5. Across the water in Jaffna Ceylon is the remaining, and fifth group of 3,000.

Ecclesiastical.

"1. The northern or first group consists of the one organized church at Vizagapatam with a few outlying congregations.

"2. The central or second group, embracing eleven districts and a part of the Mysore State, is composed of

a. The Church Council of Bellary.

b. The Church Council of Bangalore.

c. The Cuddapah Church Council,—Gooty group (not yet organized into a Council).

d. The Arcot Presbytery.

e. The Madras Presbytery.

f. The South Indian Tamil Council.

"3. The South central or third group,
The Madura Church Council.

"4. The fourth group,
The Travancore Church Council.

"5. The fifth,
The Jaffna Church Council.

Linguistic.

"Telugu is used in Waltair, the Cuddapah-Gooty-Anantapur group, two Churches in the Arcot Presbytery, and one in Bangalore.

"Kanarese is used in the Bellary and Bangalore Councils.

" Tamil is used in the S.I. Tamil Church Council, Madras Presbytery, the bulk of the Arcot Presbytery, the Madura Council, a full half of the Travancore Council, and the Jaffna Council.

" Malayalim is used in the remainder of Travancore.

Numerical.

" The foregoing figures are based on reports obtained from officers and records of the Councils and Presbyteries. There is divergence in the method of recording the Christian Community, and promised data have been delayed. The total Christian Community reported (including adults and children)—church members, baptized and unbaptized adherents—is 140,000.

" 24,781 are reported as full church members.

" There are 118 organized and several times as many unorganized churches. Rs. 85,603 are reported as contributed from Indian sources.

" Tables in detail are appended.

"The weakest church reports a total congregation of 17 (communicants 9 and adherents 8).

" The strongest church reports a total congregation of 2,563 (communicants 530 and adherents 2,033).

" The weakest council reports a total community of 535 (churches 4, communicants 143 and adherents 392).

" The strongest council reports a total community of 73,678 (churches 18, communicants 10,069 adherents 63,609).

" II. The principles which influenced the committee in reaching its proposals.

" The Committee early learned that it was unanimous on one thing. Two ways lay open. First it might learn existing boundaries, and report them for continuance. This would be the easiest way. It would have been fraught with no delicate problems. Secondly, it might, with a view to forward real visible union, make proposals looking to the giving up of some old ties and boundaries in favour of new and wider ones. Your Committee realized distinctly that this latter course would be fraught with practical difficulty. Still it unanimously decided to adopt it as the larger and better service it could render this great movement towards Union.

" To do this intelligently and advisedly the information above given was obtained. With it in hand the Committee studied the field and conditions.

" The retention of old boundaries would disturb no one. But it would be no step towards actual union. The proposal of new boundaries might disturb some. But any new union means, and depends on, giving up some old, and entering into some new, relations. In this thought the committee was the more strengthened by what it learned of the feeling

among Indian leaders of the uniting churches. As one put it 'I heartily agree to the plan of bringing into actual union contiguous churches of different missions. Without some such arrangement the measure of union which might be felt among us (the native church) may be only similar to that of the Decennial Conference.' One member of the committee wrote, 'I myself am convinced that, unless the churches of the different Missions come together in Council and Synod, our union will be considered one only in name. Not a few of our Helpers are saying, 'It is profitable to go to the General Assembly and hear the discussions, but we do not see where the union comes in; for we transact, as we did before, our church business in our former Mission Councils or Unions.'

"The committee holds no brief for the cause of actual corporate union. Such union is desired by all. What else has brought us here? The committee would simply remind all that the ideal, when translated into the actual, encounters difficulties, and necessitates sacrifices, and that otherwise it will not be realized.

"With this ideal before it, the committee also would propose three guiding principles in demarcating boundaries:

1. Territorial. 2. Linguistic. 3. Numerical.

"The *Territorial principle* means that we recognize geographical position; that however desirable it be to mingle the churches of different denominations and missions, this be not attempted when those churches are in distinct and distant positions from one another. *e.g.*, The Madura, Travancore, and Jaffna churches being in distinct and non-contiguous areas, may well be continued in separate councils.

"The *Linguistic principle* involves the grouping of the L.M.S. and Arcot Mission churches using one Vernacular into one or more councils. *e.g.*, The Telugu churches of the L.M.S. and Arcot Missions may well be joined into one council; the Kanarese churches into another; and the Tamil churches into others.

"The *Numerical principle*, recognizing the impracticability of uniformity in the number or size of churches, still recognizes the *un*desirability of *no* uniformity. It would avoid such extremes as 500 Christians in one council, and 74,000 in another. The committee would suggest from 10 to 20 churches as the advisable size of a council; *e.g.*, this would look to one council being formed of the nine Kanarese churches of the L.M.S, *two* councils of the 35 churches of Madura; and also two councils of the 18 pastorates, and really more churches, of the Travancore Mission.

"The above principles of themselves only provide for the mingling of Missions and Denominations in the northern council and three of the central councils, leaving the other five councils each composed of churches from one Mission and Denomination.

"To make the union actual and visible, even in these last five, we would propose that this General Assembly do suggest to the Councils that they take advantage of the constitutional provision and 'form themselves into Synods for mutual help and effectiveness of work.'

"Tabulated our proposals would thus be,

Councils.				Synods.
I.	The North Church Council,	Telugu	26,500	I. 28,000 Christians.
II.	The North-west „	Kanarese	1,700	
III.	The Arcot „	Tamil	6,000	II. 28,000 Christians.
IV.	The Madras „	Tamil	6,300	
V.	„		5,600	
VI.	The North Madura „	Tamil	10,000	III. 87,000 Christians.
VII	The South Madura „	Tamil	10,000	
VIII.	The South Travancore „	Tamil	50,000	
IX.	The North Travancore „	Tamil	24,000	
X.	The Jaffna „	Tamil	3,077	
Ten Councils grouped into				Three Synods, 143,000 Christians.

"It remains perhaps for the committee to suggest a *modus operandi*. The constitution assigns to the General Assembly as its first duty 'to advise regarding the organization of Church Councils.' The decision rests with the Councils. But advice is expected from the General Assembly. The intention is clear. Individual Councils, if left to decide by themselves, must do it from their individual circumstances and information. The General Assembly represents and is acquainted with, all the great area and conditions. With them in mind it can undoubtedly greatly facilitate the wisest action and surest advance by adopting the above or such other proposals as, in its judgment under existing conditions, are likely to contribute most to the great ideal-actual visible union. Councils, with the suggestion of the General Assembly before them, can then act. Their action may then be communicated to the Executive Committee; and, if harmonious, may be carried by it into force where new boundaries and relations are established, unless this and other important business now necessarily deferred or referred make it advisable to hold a special meeting of the General Assembly next year.

"The Report is before you. The period of engagement and sentimental fancies is past. The marriage vow has been exchanged and sealed in this very House of God. It now remains for the contracting parties to show the world and themselves whether it is a marriage of convenience, or a real, vital, marriage. If it is a marriage of convenience, we can each go our own way, and live in our own old mission or denominational house, while calling ourselves by one name. If the marriage is a real one—such as Christ himself named in picturing the union between Himself and His Church—it remains for the contracting parties to go and *live* together. No married pair immediately fall into perfect relations; but only such ultimately do who try, and begin to try at once—each giving up some old relations and practices and showing to themselves and the world and God above that they, in *deed* as well as in *name*, are no longer twain, but one."

(Signed) L. B. CHAMBERLAIN,
Convener.

XV. SUMMARY.

Organized Churches in Bellary, Bangalore and Cuddapah Church Councils.

Churches.	Pastors.	Communicants.	Adherents.	Contributions.
Bellary.				
Bruce Petta ...	Mr. M. Yesudasiah ...	97	385	212
Kowl Bazaar ...	„ Shuddhappa ...	14	49	39
Muruvani ...	„ V. Surappa ...	23	34	61
Bevenhalli ...	„ Kanchappa ...	9	17	45
Bangalore.				
Bangalore Kanarese ...	Rev. E. P. Rice ...	71	286	300
„ Telugu ...	„ Samson David ...	60	156	194
Chik Ballapur ...	Mr. K. Thadrappa ...	23	65	17
Caribidnur ...	„ S. Silas ...	26	206	26
Hosur ...	„ Zecharias ...	30	45	37
Cuddapah.	Rev. G. H. Macfarlane	20	130	108
Jammalamadugu.	Mr. P. Luke ..	29	210	95
300 unorganized Churches.		1017	17433	1384
Organized Churches in the South India Tamil Council.				
Madras ...	Rev. J. N. Davadason.	160	560	1300
Tirupatur ...	„ A. Moses ...	42	120	180
Salem ...	„ Z Ross ...	84	160	343
Erode ...	Mr. G. Gnanamntoo .	27	102	117
Coimbatore ...	Rev. A. Samuel ...	99	309	469
Mettupollyam ...	Rev. S. J. Elijah ...	30	85	67

Organized Churches in the Arcot and Madras Presbyteries.

Churches.	Pastors.	Communicants.	Adherents.	Contributions.
Arcot.				
Arni	Rev. C. Whitehead	186	506	550
Gnanodiam	„ M. Nathaniel	180	491	80
Chittoor	„ S. Thomas	266	793	1004
Kottapalle	„ B. Thomas	70	429	211
Coonoor	„ J. Solomon	120	229	833
Madanapalle	„ J. John „ J. M. Sundaram.	204	860	1415
Palmaner	„ E. Thavamoni	50	99	322
Vellore	„ S. Cornelius	190	439	1793
Kandiputtur Serkadu	Rev. P. Arivanandam	108 91	415 334	174 86
Katpadi	„ B. Thomas	173	721	288
Walajabad		95	356	1183
Sriperumbudur	„ S. Chellan	107	433	223
Madras.				
Ranipettai	Rev. J. Selvam	167	536	1279
Yehamur	„ A. Muni	357	1814	666
Tindivanam	„ D. Muni	112	352	484
Orattur	„ C. Asirvatam	141	550	95
Narasinganur	Do.	85	301	48
Gingee	„ John Peter	146	393	222
Kollapakkam	Do.	147	423	178
Tangal	„ T. K. Itty	22	46	
College	„ P. B. Ragaviah	148	364	1430
Rayapuram	„ T. K. Itty	258	470	1694
Chengalpet	„ P. N. Appavoo „ M. L. Jeevaratnam	89	324	1005
Melrosapuram		61	274	485

Organized Churches in the Madura Church Council.

Churches.	Pastors.	Communicants.	Adherents.	Contributions.
Dindigal Station ...	.....	411		268
Dindigal ...	Rev. A. Hull ...	123	2706	391
Dindigal West	„ A. Savarimuthu *	279		356
Kotteimedu ...	„ A. Masillamani ...	171		262
Andipatty ...	„ S. Vedamanickam.	186		148
Bodinaikkanur	Do.	181		126
Cumbum ...	„ S. Isaac ...	238	3864	408
Kombai ...	„ S. Nallathambi ...	149		287
Kovilapuram ...	Do.	144		139
Kodaikanal ..	„ G. N. Packianathen	203		455
Batlagundu ...	„ V. Santhiago ...	124		223
Ammapatty	„ A. Pitchaimuthu...	82		53
Silkvarpatty ...	Do.	99	1031	64
Pommanpatty	.....	53		51
Chandlerpuram ...	.....	32		10
Palani	.....	191	669	237
West Gate Church ...	Rev. J. Rowland ...	161		735
East Gate Church ...	„ Y. S. Taylor	339	1756	780
South Gate Church ...	„ M. S. Nallathambi.	94		305
North Union Church ...	„ G. Thangam ...	271		660
Melur ...	„ M. S. Thirithuvathasan.	130	330	461
Manamadura ...	„ P. Asirvatham	164	1828	283
Tirupuvanam ...	.....	237		542
Tirumangalam Station.	.....	220		230
Trinity ...	„ P. Thomas ...	211	2204	2003
Mallankinaru ...	„ N. Gnanasigamoni.	96		336
Mundudaippu ...	„ A. Gnanamuthu ..	104		441
Pasumalai ...	„ F. Kingsbury ...	304	635	1313
Aruppukottai ...	„ S. Joseph ...	357		664
Mandapasalai ...	„ Y. J. Taylor ...	40		251
Velanurani ...	Do.	70		73
Karasikulam West. ...	Do.	207	5201	695
Kamuthi ...	„ M. Eames ...	144		191
Paralachi ...	.....	296		679
Sevalpatty ...	„ G. P. Vethanayagam.	124		223

* Deceased.

Pastorates in the Travancore Church Council.

Church.	Pastor.	Communicants.	Adherents.	Contributions.
Agastiespuram ...	.....	121	580	323
Tamariekulam ...	.....	192	880	474
Puttalam ...	Rev. S. Vethamoni ...	134	603	383
Zimpuram ...	.....	141	692	351
Nagarcoil ...	Rev. S. Yesudian ...	388	1890	1783
Santhapuram ...	„ J. Nathaniel ...	98	540	696
Neyoor ...	„ C. Isaac ...	133	1027	397
Kallukkoottam ...	.....	161	1207	836
Kudamalikunnoo ...	„ J. Joel ...	195	1530	753
Martandam ...	„ S. Samuel ..	182	1267	526
Chintukoral ...	„ S. Devasagayam ...	179	1316	447
Irenipuram ...	.....	153	1214	673
Pareychalay ...	„ D. Syham ...	294	2830	752
Amaravillie ...	„ U. Joseph ...	241	2330	481
Noyyattinkorai ...	„ S. Sananan ..	325	2431	419
Nellikkakuli ...	„ M. G. Rasalam	530	2563	771
Vanganoor ...	„ Y. Sananan	113	604	836
Trivandram ...	„ J. Kesari, B.A. ..	216	854	823
Organized Churches in the Jaffna Church Council.				
Vaddukoddai ...	Rev. W. Joseph ...	119		862
Araly ...	Mr. J. Vathaculty ...	75		806
Karadive ...	Rev. J. Paul ...	77		655
Valanai ...	Mr. V. A. Varitant ...	33		314
Moolai ...	„ Kandiah ...	20		686
Sanganai ...	„ J. Williams ..	68		632
Manepay ...	Rev. C. D. Valuppill ...	170		1949
Navaly ...	„ R. Bryant ...	233		1185
Uduvil ...	„ S. Eliatawl ...	495		1311
Alaveddai ...	„ W. P. Nathaniel	50		521
Tellippalai	„ S. Veerakathy	125		771
Pandaterrippo ...	Mr. C. Danforth ...	81		385
North Erlaly ...	„ E. Sangarapillai ...	41		292
South Erlaly ...	„ V. M. John ...	47		304
Atchuooli	Rev. S. R. Hitchcock...	71		456
Uduppiddi ...	„ J. M. Sanders ...	74		565
Chavagacherri ...	„ C. M. Sanders ...	90		596
Nunavil ...	Mr. J. Sinnatamby ...	48		242
Varany ...	„ A Seevaratnam ...	56		373

Summary of Christian Community connected with the London Missionary Society, American Madura, American Jaffna, United Free Church of Scotland and American Arcot, Missions.

	Total Community	Communicants.	Contributions.	Organized Churches.
1. Waltair	455	157		1
2. Cuddapah Council, Jammalamadugu, Gooty and Anantapur.	25,398	1318	12,592	1 3
3. Bellary Council, Chika Balapur and Bangalore Council.	1669	365		4
4 Madras, Salem, and Coimbatore	5616	908		5
5. Arcot Presbytery	6105	1840	8151	13
6. Madras Presbytery	6288	1772	7835	14
7. Madura Council	20,244	6379	14,514	35
8. Travancore Council	73,678	10069	29,597	18
9. Jaffna Council...	3077	1973	12,914	19
	142,530	24,781	85,603	113

XVI. LETTER OF REV. J. HERMELINK.

Mangalore, 24th July, 1908.

REV. J. H. MACLEAN, B.D.

Dear Sir,

A few days ago I received the notice of General Assembly to be held in Madras July 25, 26 and 27th, together with your letter to Mr. Sengle of the 13th inst., in which you invite the Basel Mission to send a representative to the Assembly. I thank you for this kind invitation, but it was already too late, when I received your letter, to take this matter into consideration. I anyhow write a few lines to say that I take a great interest in this Union movement. I consider it very important, that the different Protestant Churches working in this land come into closer connection and union than hitherto and find a way of more co-operation. I only can state, that the principles of our Mission are such, that there would be no hindrance to participate in this union.

Last year I wrote to our Home Committee about the Gen. Union of the United Churches of S. Indian. The Committee replied, that, before we could take any step in that direction, they should know the rules of the Union and the consequences of joining the Union to the Organisation of our Missions and to our Church rules. The general impression of our Home Committee was, that the time had not yet come for us to join this Union? It anyhow could not be done without consulting the Indian representatives of our Churches.—Could you kindly send me the chief rules of the Union. I also should be obliged, if you could send me two copies of the proceedings of the present General Assembly. I should like to send one copy to our Committee at Basel.

I am,

Yours truly,

J. HERMELINK,

Basel German Mission.

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